

# The Argument vpon the second Epistle of the Apostle Saint Paule to the Corinthi- ans, by Des. Erasmus of Roterdame.



After that Sainct Paule hath at the beginning of this epistle somewhat spoken of his great troubles and afflictions which he had suffered for Christes gospelles sake, declaring that in al them god was his comfort, firste he sheweth the causes why he came not agayne to the Corinthians, as he had in his other epistle promised. And straight after that, bringeth agayne in fauour with y<sup>e</sup> Corinthians the haynouse fornicator, whom he by his former epistle had commaunded to bee giuen ouer to Satan, desyring them louingly to receiue hym vpon hys amendement, whome they had banished for his offence. And this in maner is all that he doth in the firste and seconde chapter. Then reherseth he his greate labour in preaching the Gospell, by the waye checking and reprimoung other false Apostles whiche seeking for theyr owne aduantage and glorie in all tymes and places, allured men to Moses lawe, whiche they in such sort laboured to myngle with the lawe of Christe, as though without it, there were no hope of saluacion. And therefore preferreth he the lyght of the gospell before the shadowes of Moses lawe, exhortyng them, not to the ceremonies of the lawe, but to be vpryght of conscience, and to leade a christian lyfe, shewyng in the same season, how without corrupcion he had preached Christes gospell, and what miseries he had suffered for the gospels sake in hope of heauynly reward. And beside this declarerth, in what poyntes christianitie specially standerth. Of all whiche matters Paule entreateth in the latter ende of the seconde chapter, and in the thirde, the fourth, fyfte, and in the begynnyng of the syxte. For in the reste of this chapter, and in the begynnyng of the nexte, he exhorterth them to knowe theyr owne dignitie, and the holines of theyr profession, willyng them to absteyne wyth all diligence from the corruptiō and victious life of paynyngs, as men with whom they had nothing to doo. fourthly he mollifieth the sharpenes vsed in his former epistle, praylyng theyr obedience, for that they in all poyntes obeyed his epistle, not withstanding the sharpe earnestnes thereof: reioysing, that the shert heauines, wherein he had caste them by his letters, had made both, that is to wete, the Corinthians and hym myschance, as men are wont to be when they by bitter medicines are restored to health. fyfthly he prouoketh enerye one of them, as well by the example of the Macedonians, as by dyuers argumentes and recozdes of scriptures, to bestow accordyng to theyr abillities, and as their good wyll was, some thyng towarde the reliefe of the sayntes, that were at Hierusalem, remembryng that he by Peter was commaunded so to doo, for y<sup>e</sup> same purpose sending thither Titus with a companion, whiche was (as the more parte doth suppose) Luke, whome he commendeth vnto them: and thys doth Paule in the viii. and in the ix. chapter. Sixtely the false apostles, whom in his other epistle he but pryely checked and raunted, he in this playnly & openly

## The Argumente

trouerly, which with proud & higheloheste he vpon the the honour and dignitee of apostles, byinging Paule into disceine, sayng þ he was but a base persone, as whiche vled thomakers craft, and that he was rude, and vlearned: & belyde this of tynes wronged, and beaten. Against them Paule defendeth his authoritie, declaring that at all tynes he had an apostles power and autority, which yet he woulde not vse to other mens payne, as some did, but only to the comoditie of his hearers, & the glozy of Christ. Then because he was compelled somewhat to boast of himself, he desireth them first to beare with his solidnes, & then first he maketh himself equal with the chief apostles, and by an by setting hymself befoze them al, & that for many causes, eyther because he moze enlarged the Doctine of þ gospel, or els because he only taught the same freely, as which was nether by him self, nor by any of his chargeable to the Achaians: or finally because he had for the gospels sake suffered moze persecution than anye of them al, counting such miseries and troubles as matter to gloze vpon, for þ which other thought hym moze to be despised. After which of an humble & lowd mind he confesseth his rudeues and barbarousnes in language, but yet knowlage and learning taketh he vpon hym, lest they myghte in hym for this finde any lacke. Finally because the false apostles among the simple people made greate crakes of fapued blissous of angels, Paule sheweth them a verpe notable and a trewe vision, as who was taken by into the thyrde heauē, and was there taught such thynges, as passed all mannes capacities: and of these thynges intreateth he, in the, i, xi, & xii, chapter. Seuenthly, lest through false apostles they myght fall agayne into theyr old vice, he saeth that he purposed to se them agayn: & stones with threatenings warnyng them, not to be founde sicke in theyr ordze of lyfe, as therby he myghte be compelled, by vsyng exteemite, to be vnlike hymself: or els, lest, as he was compelled vehemently by letters to wyte vnto them, so myght he beyng present, be compelled to vse his autority, otherwys than he had done in tynes past, when he myght haue lawfullye done so. And this doth Paule in the latter ende of the, xii, chapter, and in the xiii. The grete titles declare, þ this epistle was sent from Philippos by Titus and Lucas. But the byese argumentes whiche are found in latine bokes, without any autours name, recorde and testifie that it was by the same messengers sent from Troas, for of this place Paule maketh mencion in the seconde chapter of this present epistle.

The ende of the Argument.

The

# The pharaphrase of Erasmus vpon the second Epistle of Saint Paule to the Corinthyans.

## The fyrste Chapter.

Paule an Apostle of Iesu Chyiste by the wyll of god and brother Tymothee. Unto the congregacion of god, whiche is at Cozynthewyth all the Sayntes whiche are in al Achaa: Grace be wpyth you, and peace from god our father and from the Lozde Iesus Chyiste. The text;



**P**aule an ambassadoure in Iesus Chyistes behalfe, authorized by god the father: and Timothy, in religion my brother, and felowe in office: vnto the chrystian compaignye, not of them onely, whiche are at Cozynth, but also to all the sayntes, that thowwe the whole countrey of Achaa (whereof Cozynth is the heade cite) dooe faythfull searupce to Chyiste: Grace wyshe wee vnto you, peace, and concozdr, by the free gyfte of our Lozde Iesus Chyiste, and God his father, whiche is also father to vs all.

Blessed be God (the father of our Lozde Iesus Chyiste) whiche is the father of mercy and the God of all comforte, whiche comforteth vs in all oure tribulacion, inso much as we are hable to comfort the whiche are in any maner of trouble, wth the same comfort wherewith we our selues are comforted of God. For as the afflictions of Chyiste are plentuous in vs, euen so is oure consolacion plentuous by Chyiste. The text;

With all good and luckye woozdes, blessed, magnified, and praysed be God, the father of oure Lozde Iesus Chyiste, the very fountayne and autoure of all goodnes, no fearefull God to the righteous and godly, but one of whom all our comfort commeth, whiche ceaseth not to aide and comforte vs his messengers in all suche troubles, as maie any wayes befall vs, whiche he doothe not onely for our sakes, lest we myght happely through behement persecucion fall from hym, but for your sakes also whiche as through oure troubles, for y loue ye beare to warde vs, are in greate heauinesse, so are ye for oure reliefe, and easse, gladde and ioyfull: and by our example in hope of goddes healpe manfully continue in suffreyng persecucion and troubles, standyng in a sure truste & confidence, that as god, which as ye se, aided and strengthened vs be yng oppzessed with miseries, and well nygh deade, so wyll he in your troubles healpe and succour you, whose goodnes is suche, as wyll accozdyng to oure temptacions measure his mercifull comfort. For loth we suche afflictions, as we suffer and endure, for Chyistes sake: and as Chyiste gaue example, knowyng this, that y more greuous tormentes he suffered, the more comforte and honoure is he in. And the greater tormentynges we lyketwylse for his glozy suffered and a bode, by his meane so muche more plentiously hath god relieued vs, being deliuered out of trouble, to the intent ye should lyketwylse stande in hope and loke for that whiche ye see alreadye doone in vs.

## The paraphrase of Erasmus' booke the .ii. Epistle

**The text.** Whether wee bee troubled for your consolation and health, (or whether wee bee comforted, it is for your comfort and saluation) whiche saluation sheweth yee powere in that ye suffer the same afflictions, whiche we also suffer: or whether wee bee comforted for your consolation and saluation, our hope also is steadfast for you: inasmuch as we know how that as ye are partakers of the afflictions, so shall ye be partakers also of the consolation.

Therefore whether wee bee troubled with aduersities, that doeth god to encourage you, and for vs so to be, is to your wealth an expediente meane, that ye being thorough our example strengthened, may stoutly abyde euen the moste extreme violence, that maye bee laded vpon you, whose sufferance albeit be paynfull, yet is it verie holtsome: or els yf we be refreshed, so that the stourne of persecucion be paste and alayed, euen this doth god also, intending by relieuyng vs to refresh your courages, lest ye myghte wyth sorrowe and payne faynt and despayre, but rather vpon a remembraunce, how there is a chaunge from sorrowe to pleasure, ye myghte likewise bee hable to suffer suche troubles as wee dooe. And trewlye in grate hope are wee that ye wyll surelye dooe so, that ye maye bee also of our ioyes partakers hereafter, as ye are alreadye partakers of our afflictions: and as ye were heretofore soyye for our afflictions, so shoulde ye nowe reioyce of our deliuerance, spnce it is meete and conueniente that frendes and iourys shoulde bee in lyke condicion of paynes and pleasures.

**The text.** Brethren I woulde not haue you ignorant of our trouble, whiche happened vnto vs in Asia. For wee were greued oute of measure passing strengthe, so greaulye that we despayred euen of life. Also we receaued an answer of death in our selues, that we shoulde not put our trust in our strengthe: but in god, whiche raiused the dead to lyfe agayne, and whiche deliuered vs from so great a death, and both deliuer. On whom wee truste that yet hereafter he wil deliuer by the helpe of your prayer for vs, that by the meanes of manye occasions, thankes maye bee geuen of manye on our behalfe, for the grace geuen vnto vs.

And perfectly knowe I, ye woulde much moze reioyce, yf ye thoroughlye wisse, howe vehement a blaue of persecucion happened vnto vs in Asia. For there suffered wee afflictions about al measure, as which were moze vehement than our strength was hable to beare, by reason whereof we were broughte to that poynt, that we despayred of our life, as vtterly vnable to suffer so manye and such extreme troubles. Yea and of such violence was that persecucion, that not onely other despayred, howe we shoulde bee hable to indure them, but euen myne owne mynde vpon distruste conceaued of my strength, had euer death presente, so that my hearte gaue me to looke for nothyng, but for my last daye. To which extremitie it pleased god we shoulde be brought, because we shoulde in our owne strength put none assaunce, but trust to his helpe, which is commonly most wont, the to be at hand & to succour, wher al worldly aides most disapoint vs and fayle, whiche when his pleasure is, not onely deliuereth y<sup>e</sup> oppressed fro the ieopardies of death, but restozeth also suche as are dead to life agayne. As for any thyng then that in me was, euen than dead was I, and destroyed, from whiche death yet god than deliuered, and dothe euen nowe styll deliuer me, of whome also I stande in suche a confidence, that he wyll hereafter deliuer vs: specially yf ye helpe me with your prayer to procure and obreyne the fauoure of god, to the intente, that as we were saued by the wisshes of many, and for the weale of many, there maye diuersly by many men, for our deliuerance, thankes be geuen to god, that it maye appeare, that this benefite of god in my deliuerance is not onely bestowed vpon me, but vpon al suche as haue good therby.



of Saint Paule to the Corinthians. Cap. Fol. xlv.

For our reioyng is this, euen the testimonie of oure conscience, that in singlenes (of heart) and goodye purtneise, and not in fleshy wisdom, but by the grace of God, we haue had our conuersacion in the worlde, and in moste of all to yourwardes. We write noue other thynges vnto you, then that ye reade, and also knowe. Ye and I truste ye shall finde vs vnto the ende, euen as ye haue founde vs partely: for we are your reioyng, such as ye are ours in the daye of the Lorde Iesus. The text:

Woe not this, as touchyng my selfe, I haue in my owne breste, wherewith to comforte me sufficientely in the middes of my troubles: yea and to make me reioyce and to gloze: that is to wete, my conscience, whiche is witnesse, and priuy to this poynte, that we neuer laboured in the ministerie of Chyistes gospel, sekynge for any gaynes by auancing our selves in worldye wisdom, as among you some dooe, but taught it with all simplicitie and godly puritie bothe in all Grece, and specially among you, for whose sake albeit wee haue suffered suche greate thynges, yet neuer loked wee for, or tooke any rewarde at your handes, lest some myght take occasion to thynke, that wee for our aduantage so muche sought vpon you. And this inuche haue I sayed, not arrogantly, but as y<sup>e</sup> truethe is. For boast we this other wise of our self, than ye haue hadde experience of, for neuer founde ye vs other, than suche as wee saye we are by these letters, which ye reade, nor make wee our selves other in wordes by writyng, than wee among you shewed our selves in dooynge. Yea and I truste moreouer, that of what sorte ye haue hytherto partely founde vs: suche shall ye alwayes finde vs hereafter: that eche of vs maye gloze of other, if ye lyke thankfull and apte children on your sydes in godly lyfe and deedes, bee lyke vnto your father & teacher, as I haue in al pointes bene vnto you goddes true messenger. Lette them in the meane season bothe themselves neuer so muche among menne, that disdeine at me; as an outcaste, and one in afflictions, yet certaynelye, when the Lorde shall come, beefore whome paynted coulours shall nothyng setue, then wyl I reioyce of you, whom I haue wonne vnto Chyist, then shall ye also gloze of me, whome I nothyng taughte but Chyistes trewe doctrine.

And in this confidence was I minded firste to haue come vnto you, that I might haue had one pleasure more with you, and to passe by you into Macedonia, and to haue come againe out of Macedonia vnto you, and to bee led forth of you towarde Jewze. When I thus wylde was minded: did I y<sup>e</sup> lightenes? Or thynke I carnally those thynges which I thynke, that with me shoulde bee yea . yea, and naye, naye. God is faithfull. For our preachyng to you was not yea and naye. For Goddes sonne Iesus Chyist whiche was preached among you by vs (euen by me and Siluanus and Timotheus) was not yea and naye: but by hym it was yea. For all the promyses of God, by him are yea: and are in hym Amen: vnto the glorie of God thow vs. For it is God, whiche stablisheth vs with you in Chyist, and standeth by vs, and hath anointed vs, whiche hath also sealed vs, and hath geuen the earnest of the spyrte in our hertes. I call God for a record vnto my soule, that for to fauour you with al I came not any more vnto Corinth. Not that we be lordes ouer your fayth, but are helpers of your ioye. For by fayth ye stand.

And vpon confidence of this my bright conscience, and hope conceaied of your increase and furtheraunce, occasion had I, and minded before this time to visite you, thereby purposyng to doo you double pleasure, both w<sup>th</sup> mine epistle fyrste, and also by the waye after w<sup>th</sup> my presence. For my purpose was to see you as I went into Macedonia, and agayne in my returnyng from Macedonia, to come vnto you, as I promised in my other epistle, and thence to be ledde and brought furthe by you into Jewze.

## The paraphrase of Erasmus vpon the. ii. Epistle

But in the meane season some wyll thynke, sence I this wyse mynded to dooe, whether it came of lightnesse, that I chaunged myne intente: or whether I perfourme not that of any worldly policke, whiche I once purposed to doe, in this altering my minde, as occasion serueth. So not so, but for good consideracions and aduisedly folowed I not mine owne desire, because I wel vnderstode that it was for your weale moze expedient to dooe otherwise, that by deferring my retourn, some of your congregation myght bee amended, whome I would not see in theyr vncleanesse: in this poynte alwayes constaunte and lyke my self, that I at all tymes seke youre weale, so that in this behalfe I neuer wauer, but alwayes dooe that, whiche shall bee for your profire, and alwayes shonne that, whiche I thynke vnprofitable for you, not because I thynke it lyeth in vs to perfourme almuch as we purposed, but because we know, that god deceaueth not, by whose healpe our woorde, wherewith wee preached vnto you his gospel, wauered not, but was at all times like it selfe. For wee preached not vnto you worldlye and carnall matters, but taught you a weightye, effectuall, and an vnchaungeable doctryne: constauntly, and after one sorte, bothe I, Siluanus, and Timothie, that is to wete, that Iesus Christe is the sonne of God, whose name was not among you vneffectuall, but mightye and full of power, not by oure strengthe, but by his free gyfte. Vntil this time haue ye receaued the gistes of the holye ghoste, possessing them, as an earnest peny, and as sure shal ye bee of suche thynges, as are in time to come promised, for al thynges, that are promised, are through hym sure, and out of all doubte in hym, to whome this glozve is deuote. Neyther are these oure promises, whiche wee layed befoze you, and shewed you of, but god is the chief geuer of the, we are only ministers and messangers. So that to his glozve maketh it, yf that whiche wee preache in his name bee founde trewe and effectuall. Besyde this, wherreas wee haue constauntely preached Christe, and ye haue constauntely continued in Christes religion once receaued, that is goddes gyfte also, whiche because wee should in his promises haue moze cofidence, hath also anointed vs with his secrete gyses, and prynced a certayne marke in oure heartes, yea and genen into oure soules his spirite, as an earnest and pledge of the blessed state promised vnto vs hereafter. Lette no manne therefore thynke it lightnesse, because I vntill this time differred my cummyng vnto you, god take I to recozde, that wherreas I hitherto came not to Corinth, that was not doone for any displeasure bozne towarde you, but rather of a louynge mynde, lest yf I hadde commen rather, I shoulde haue bene compelled to vse extremite towarde suche, as were not yet amended, whome I trusted yet, would in the meane season cumme to amendemente. Better thoughte I it somewhat the later to cumme vnto you, so that my cummyng mighte bee bothe to you and me moze pleasaunte, than to bee among you after an earnest behauioure and sad. For lette any thynke these my woordes to bee spoken proudeleye and after a threatening sorte, but for youre corzeccion. Wee beate no lordelye rule vpon anye other than suche, as haue sinned. Touchyng therefore your sayth, wherem ye continue, wee beate no rule vpon you but in the ordre of lyfe some thyng is there whiche I woulde were amended. And so farre are wee from threatenynge suche ciuil liuers, to shewe there by what authoritie we haue vpon you,

For our pre-  
chyng to you  
was not for  
and naue. &c.

For that he  
be lobbes, or  
are your  
sayth.

that by these wayes wee prouide to kepe you in gladdnesse, whiche I woulde not, should through the corrupe maners of some, and mine earnestnesse, which I could not choose but vse, bee in any wyse appayzed with sorowefulnesse.

The seconde Chapter

But I determined this in my self, that I woulde not come again to you in heaumes. For if I make you sorow, who is it that shoulde make me glad, but the same whiche is made sorow by me? And I wrote this same vnto you, lest if I came vnto you, I shoulde take heaumes (vpon heaumes) of them of whom I ought to reioyce. This confidence haue I toward you all, that my ioye, is the ioye of you all. For out of greate affliction and anguish of heart, I wrote vnto you with many teares: not that ye shoulde be made sorow: but that ye might perceiue the loue, whiche I haue, more specially vnto you. The text.



At rather, soasmuche as I with my former letters, of necessitie made you heaue and penise, by condemning the incestuouse fornicatoure, I thoughte it not meete with my comming thither with anye newe heaumesse to bere and trouble eyther you or my self. I ayne woulde I alwayes vnto you bee pleasaunte, and neuer painful onlesse ye prouoke me. But yf I at anye tyme bee throughte your outragiousnesse compelled, whilles I correcte a fewe, to make you all ioye, when I my self am by these meanes made sorow, who canne make me gladd agayne, but the same manne, whiche is by me made heaue and sadde. And surely ioyfull shall I bee yf I through suche sharpe correccion finde him traied, and fynde you like wisse no we reioyng of his recouerye, as ye tofore were of his sorow partakers.

And euen for this cause wrote I this epistle vnto you before my cummyng, lest, yf when I come vnto you, I might by suche take sorow, by whome mete were it, and searving, that I toke pleasure and comfort, specially spnce I surely perswade my selfe, that ye are after suche sorte minded towardes me, that whether I mourne for the correccion and punishmente of some, that in heaumesse will bee comen to you all: or if I bee gladd for some of youre amendementes, ye will also all bee gladd with me. Nothyng is there more greuous vnto me, than if I among you see suche thynges, as belesme not your religion, and agayne no man is more gladd, than yf I see nothyng in you woorthie reprof. I therefore beeyng exceedynge astonied with suche an outragious offence, beinge such as was wel knowen amog you, wrote vnto you yf same letters, not without greate heaumesse of hearte, and great affliction: nor without many teares, not wylch them to make you sorow, but that ye might perceiue my loue and good wil toward you, whiche the more readie it is, and more plentiful toward you, so much y more greueth it me, if there be any dishonestie amog you.

If any man hath caused sorow, the same hath not made me sorow, but partake, lest I shoulde greeue you all. It is sufficien vnto the same man, that he was rebuked of many. So that now contrarye wyse ye ought rather to forgiue him and counforte him, lest the same persone shoulde bee swalowed by wyth our muche heaumes. Wherefore I exhort you that loue maye haue strengthe ouer him. For this cause beleye I wyse, that I might knowe the profe of you whether ye shoulde be obedient in all thynges. The text.



## The paraphrase of Erasmus vpon the ii. Epistle

To whome ye forgeue anye thyng, I forgeue also. For yf I forgaue anye thyng, to whome I forgaue it, for your sakes forgaue I it, in the syght of Christ: lest Satan shoulde preuent vs. For his thoughtes are not vnknown vnto vs.

And yf any manne hathen you occasion to bee sorze, the same hathen not onely made me sorze, synce he hath with me made also all you sorze. As for the manne, (whose name I vtter not, nor yet rehearse the fault, wherof the doer is ashamed) is sufficiently punished, in that he was in such sorze openly rebuked befoze all the people, and auoyded of euery mannes coumpayne. This muche was done vnto hym, partelye to cure his diseale, and partelye to feare of ther from the lyke. Nowe remaineth this, that ye increase not his sorow, but rather forgeue hym vpon his repentaunce, whom for offence ye abhoyred, and confort hym in his sorowe, lest he bee with desperacion swallowed vpp. Wheresoze I beseeche you, that soasmuche as ye condemned hym euen of loue, and not for displeasure, and for no purpose elles condemned hym, but to the intente he shoulde amende and bee saued, see that he in this synde youre loue effectually towarde hym by receauyng hym hartelye and louyngly, whome ye excluded with heauynesse. For this also was another cause, why I wrote these letters vnto you, because I woulde haue a tryall, whether ye woulde in all poyntes obeye my commaundementes. In condemnynge hym, whome I commaunded to bee condemned, ye obeyed me: and like wyse wyll ye (I trust) obeye me, receauyng hym into youre sauoure, to whome I woulde haue you reconciled, that ouer wylls maie in euery poynte agre. Whome so euer ye forgeue anye thyng, him forgeue I also, coumptryng my selfe fullye contente, yf I see you satisfied. For if I forgaue anye thyng, for your sakes forgaue I it, as Iesus Christe is my witnesse and approuer. lest Satan els wyse myght take any of ours from vs thozowe desperacion, and vnto the, as his own. For are his heighe thoughtes vnknown vnto vs, whiche doth not onely lye in watche to disceau vs by pleasures, but also by heauynesse and sorowe, by thone alluring vs to outragious offences, by lyother casting vs downe headlong into the depe dongeon of desperacion.

The text.

When I was come to Troas, for Christes Gospels sake, and a greate doore was opened into me of the Loyde, I had no rest in my spyrte, because I founde not Titus my brother: but toke my leaue of them, and went awaye into Macedonia. Thankes bee vnto God, whiche alwayes geueth vs the victoize in Christe, and openeth the sauoure of his knowledg by vs in euery place. For we are vnto god the sweete sauoure of Christe, among them that are saued, and among them whiche perishe. To the one parte are we the sauoure of deatch vnto deatch. And vnto the other parte are wee the sauoure of lyfe vnto lyfe: And who is merre vnto those thynges? For we are not as the moste parte are, whiche chop and chaunge with the worde of God: but cutt out of purenes, and by the power of God, in the syght of God, so speake we in Christe.

But after that I came to Troas, there to preache the Gospell of Christ, where there was by the fauoure of god a plentiful hope of encrease opened vnto me, greatlye was my mynde disquieted, because other wyse than I liked, I found not my brother and felowe Titus there, of whome I hadde greate neede, to heare out that greate and weightie matter.



Leaving them therefore I went into Macedonia, and that not without great feare, but thanks be vnto god, which victoriously carrieth a boue by vs the triumphe of christian religion, making it moze glorious, by that the gloze of hys Gospell dailye spreadeth moze and moze, which by our preaching enlargeth in all places abroad the knowledg of hymselfe, vsing vs, as though we were swete meene: for when we preache in all places of the world the gloze of hys gospell, what elles dooe wee, but spreade abroad the swete sauoure of Christe, of it selfe in deede (as I saie) to all menne pleasaunte and helosome, but yet to some throughe theyr owne faulte deadlye poyson: holsoni to suche, as throughe fayth in the gospell obteyne saluacion, liuholosome and deathlye to suche, as refuse it, thereby doublyng theyr damnacion to deathe euerlastyng, as menne increasyng theyr foriner offences wyth vnthankfulness and stubbernesse of myndes. But who is merite this to dooe and preache? Whoso myndeth to laboure in this, muste therein nothyng regarde, but the onely glorie of Christe. But some there bee, which teaching the gospell either for honoure, or for aduantage, spreade not so muche abroad the swete sauours of Christe, as theyr owne countraite deuilles, profityng themselves, and not Christe, whose manners we abhorre. For corrupte we the woorde of God wyth worldlye doctryne sekynge oure owne commodities, but euen with a pure harte teachett, as a thyng, that came from god, and not of our selves, and that to the gloze of Iesus Christe, as god hymselfe is witness.

The thyrde Chapter.

We begin to praise our selues againe. Acce we as some other, of epistles, of commendacion vnto you: or letters of commendacion from you: Ye are our epistle written in our hartes, which is vnderstande and red of all men soasmuche as ye declare that ye are the epistle of Christ, ministered by vs and written not with inke, but with the spirite of the liuing God, not in tables of stone but in fleshely tables of the harte.

The text.



With this feare I, lesse anye manne thynke, that we agayne praise our selues vnto you: to thynntente wee maye bothe of you & other be hadin price and moze esteemed. But what nede hath any man to seke for commendacions, when the matter self commendeth hym? Acce we such letters of commendacion, as falle apostles carrie about with them, obteyned either of other vnto you, or of you to other? Nothing passe we vpon such letters. The liuely epistle, wherwyth we thinke our selues sufficiently praised, are ye Corinthians, written in our hartes, which I with muche lesse payne carrie aboute with me, than they dooe theyrs. This epistle in all places where I come, euerye manne readeth and vnderstandeth, so that I neede none other epistle, synce that by youre Godlye lyfe, all menne perfectlye knowe, what manner of apostles wee were, and so farte forth assure wee our selves of youre good wyl to warde vs, that seeyng that oure owne diligente labo: doth aboundantly comend vs, wee neede no mens letters of commendacion, whyles

## The paraphrase of Erasmus vpon the.ii. Epistle

whyles ye in perfitte fayth, and christian life, declare that ye are Chriffes epistle, wrytten by hym in dede, but yet by our ministerie and labour. Wrytten (I say) not wyth ynke, as theirs are, which teache humaine and carnall phantasies, but with the spirite of the liuing god: not wrytten agayne in tables of stone, as mannes lawes are, but in the fleashe tables of the hearte. Your heartes wher in wee pynnted the doctrine of the gospell, vsed we in steade of parchmente, my tongue was in steade and serued for a penne, but Chriffe hymselfe with his holy spirite, indited that thyng whiche we wrote.

### The xerte

Suche truste haue we thow we Chriffe to Godwarde, not that we are sufficient of oure selues to thynke any thyng, as of oure selues, but if we be hable vnto any thyng the same cometh of God, which hath made vs hable to minister the newe Testamete, not of the letter but of the spirite. For the letter killeth, but the spirite geueth lyfe. If the ministracion of death thowghe the letter is figured in stones, was gloriouse, so that the children of Israel could not beholde the face of Moses, for the glorie of his countenance, whiche glorie is done awaye why? All not the ministracion of the spirite bee muche more gloriouse? For if the ministring of condemnation bee gloriouse, muche more dooth the ministracion of righteousnesse excede in glorie. For no doubt that which was there glorified, is not once glorified in respecte of this exceeding glorie. For if that whiche is destroyed, was gloriouse, muche more that whiche remaineth is gloriouse. Seeyng then that we haue suche truste, wee vse greate boldnesse, and doe not as Moses, whiche putte a vayne ouer his face, that the children of Israel shoulde not see for what purpose that serued whiche is putte awaye. But theyr myndes were blinded. For vntill this daye remaineth the same coueryng vtaken awaye in the lecture of the olde testament, whiche vayne shall bee putte awaye in Chriffe. But euen vnto this daye when Moses is read, the vayne hangeth before theyr heartes. Nevertheless when they toune to the Roide, the vayne shall be taken awaye. The Roide no doubt is a spirite. And where the spirite of the Roide is, there is libertie. But we all beholde in a mirroure the glorie of the Roide with his face open, and are chaunged vnto the same similitude from glorie to glorie, euen as of the spyrre of the Roide.

But as muche as the doctrine of the gospell passeth and is better, than Moses lawe: somuche more fruitefull and better is our labour, than his. For yet take we thus muche vpon vs arrogantly, but speake the trueth, as God is my recozde: whiche by our seruaice throughe Chriffe perfourmed it, that wee speake of. For had not his healpe bene, certainly farre were we euen from thynkyng vpon any suche thyng of our owne power, and muche farther from doying it. But yf we be eyther hable, or haue bene hable to doe anye thyng, all that came of the free bounteousnesse of God, whiche as he hath healped vs in oure labours, so hath he committed vnto vs this ministerie and dispensacion of the newe testamete, to thentente wee shoulde bestowe among you, not the grosse olde testamete, as the false Apostles teache it, and standeth in the knowlege of the letter, the administracion whereof was committed to Moses, but the newe testamete, whiche is heauenly and spirituall, and standeth in affections of mynde and not in ceremonies. The lawe and gospell haue both one maker, but the ministerie of boothe is soondrye, and of the two the apostles is of muche more excellencie. For the letter committed vnto Moses, by reaso of certain rules & lawes dyueth men to death, forasmuch as it by occasion both prouoketh to sin and also condēneth þe sinner to death: wherreas contrarie, þe spirite, whiche is geuen by preachyng the gospell, both forgeueth the offences of our former lyfe, and to suche as haue deserued death, offerreth lyfe. Nowe and yf  
the

the fyrste lawe, whyche beeyng grauen in stone wroughte death to the transgressour, and gatte no grace, was of such great maiestie and glozye, that when Moses the seconde tyme broughte downe the tables, the Hebrues could not beholde his face by reason of the glorie and maiestie of that, whiche was sure once yet to bee abolished: why should not muche rather the ministerye of the Gospell haue his honoure and maiestie, whete by th:onghe saythe and the free gifte of the spirite euerlastyng saluacion is geuen: yf the lawe, whiche coulde condemne and was not hable to saue, hadde suche honoure, certaiuelye muche moze honoure deserueth the Gospell, by preachyng whete if synne is not onely forgeuen, but also rihgteousnesse is geuen. In whiche twoo thinges suche difference is there, that if a manne moze natowelye compare eche one of theym with other, that whiche by it selfe is gloriose, wyll appeare but base, beeyng as it were darkened with the byghth and excellent glozie of the Gospell. For if the lawe, whiche was geuen but for a season, and shoulde wythin a while after bee abrogate, was among menne in suche honoure, of muche moze dignitie is the lawe of the Gospell, whiche is bothe generallye geuen to all menne and shall neuer bee abolished. For the newe testament, whete by the olde is abrogate, Christe hymselfe calleth an euerlastyng testamente, as I in my other epistle taught you. Of whiche thyng wee beeyng mosse certaiuelye perswaded and assured, in oure teachynges vse no darke riddles, but freelye and openlye settefurth the lyghte of the Gospell, surelye delcuyng, that bothe the glozye of this lawe is suche, that it shoulde not bee hidden, and ye of that streyngthe and clearenesse of conscience, that ye are hable to looke thereupon. And therfore wee dooe not, as it is read that Moses didde, whiche when he broughte downe the seconde tables, after that the fyrste were broken, covered his face with a bayle, that the children of Israell shoulde not looke thereupon, nor cleaue thereto for ever, synce that enen this was a proufe and signification to them, that the glozie of Moses lawe shoulde bee abolished, whiche enen at that time, when it was made, was not berye gloriose, for in bayne is that thyng gloriose, whiche a manne canne not see. In this figure was represented the grossenesse of that nation, whiche seeyng sawe not, and hearyng hearde not, insomuche that, whiche was doone in Moses face, the same was mosse berye done in theyr heartes, whiche in them were blynded, beeyng as it were overcaste, wyth the bayle of duinesse. yea and in this daye the blyndenesse remaineth in that nation stille, so that when they reade the bookes of the lawe they vnderstande theym not: and wyth stubberne myndes of a zeale toward the lawe refuse hym, at whose commyng the lawe selfe graunteth that she shall bee abolished. Therefore when they in suche sorte reade the olde testament, that they wyll not embrace the newe promysed therein, holde they not faste Moses bayle, nor see by saythe castyng of the same, that thowghe Christe all the darkenesse of the lawe is a brogate: Stubbernelye yet stycke they to theyr Moses, when he is cumme, to whome Moses bade them geue eare. hym reade they in theyr synagoges, but they reade hym carnallye, sekyng for nothyng but corporall thynges, wheras the lawe, if menne well loke thereupon, is in dedde spiritual. Letted are thei doubtlesse enen vntyll this daye, wyth a bayle cast ouer theyr heartes, which is remoued through sayth in the gospell.

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But when the tyme shall come, that they shall leaue theyr grosse myndes, and receauyng the vniuersall fayth tourne vnto the Lorde, then shall theyr bayle be taken away, so that they shall see suche thynges, as without the byght eyes of fayth can not be seen. Moses was grosse and carnall, but the Lorde Iesus is a spirite, not teachyng suche thynges, as maye bee seene with our bodily eyes, but thynges inuisible, whiche are by fayth beleued. Moses law, because it with feare of punishmente kepte menne in ordre, was a lawe of thraldome, and the bayle also is a token of bondage. But where the spirite of the Lorde Iesus is, whiche secretlye moueth a manne withoute byddyng and compulsion to leade a Godlye lyfe, there is libertie. No manne is compelled to beleue: but he that beleueth, as he shoulde, of his owne accord auoydeth filthines, and vncleanes of lyfe, and soloweth al goodnesse, dooynge more wyllinglye by the mocion of charitie, than coulde euer begotten of the Jewes wyth feare of punishmente. Blinde are they therefore, that lacke the eyes of faythe: when we throughte pure fayth without bayle beholde the glozve of the Lorde, whose brightnes whyles we receyue, as a glasse, altered are we after a sorte into thesame glozve, plentifully powryng vpon other that brightnes which we receyued of God. And as then Moses face, by that he talked with god, shyned euen as glasse doothe layed againste the sonne, so is oure soule euerye daye more and more secteatelye enamoured, encreasinge from glozy to glozy by reason of the continual conuersacion of the spirite of God, who inuisiblye nowe woorkethe in vs that whiche hereafter shal openlye bee accomplished.

### The fourth Chapter.

#### The texte

...re, seeing that we haue such an office, euen as God hath hadde mercy on vs, wee goe not out of hynde: but haue cast from vs the clothes of vnhonestie, and walke not in craftines, neyther handle we the woorde of God discearefullye, but open the trueth, and repute our selues to euerye mannes conscience in the sighte of God. If oure Gospell bee yet hydde, it is hidde among them that are loste, in whome the God of this worlde hath blinded the myndes of them whiche beleue not, lest the light of the gospell of the glozve of Christe (whiche is the image of God) shoulde shyne vnto them.



Once then god of his mercy would haue vs to bee ministers and preachers of suche a blisfull state, geuyng vnto vs the authoritie of an apostle, we execute not oure commission slouthfullye, but as we preache a veray glozious matter, so refuse we all clothes whiche are meete for dishonestie, and not for glozve, neyther leadyng oure lyfe craftely, nor with deceitfulness of wooldely learning, corruptyng the woorde of god, but freely and playnly, and without all deceyte, declaring to al men the bare trouthe, without any cloud, in this office so vsing our selves, that though no manne prayse vs, yet oure lyfe commendeth vs to all menne, whiche knowe and are witnesse of oure perfectnes, and not onelye to menne, whiche maye bee deceyued but also to God whiche seeth all thynges. By vs therefore in all places shyneth the trueth of the gospell, so that euerye man may see it evidently. And yf there be some yet to whome it is not knowen, and therefore geueth not them



them saluation, the faulte is theirs, and not ours, no; the gospels. For as I tolde you of the Israelites, so haue they likewise a vayne caste ouer the eyes of theyr hearte, by reason wherof they see not suche thinges, as are veyre bright, but are blynde in the middes of the sonne light. For they bying with them vncleare ysen, and suche as are corrupte with worldlye desyres, whose vnfaythfull myndes, Satan the God of this worlde (for theyr God make they hym, whiche to hym geue more eare, than to the true God) hath blynded, couering theyr eyes, that to them the bygghtnes of the gospel can geue no light, wherby the glozy and maiestie is declared, nor of Moses, but of Christe, whiche is the unage of god the father, so that by the sonne, which is egall to the father, a man maye knowe the father.

For we preache not our selues, but Christe Iesus to be the Lord, and our selues your seruauntes, for Iesus sake. For it is God, that commaunded the light to shyne out of darknes, whiche hath shyned in our hartes, for to geue the light of the knowlege of the glozy of god, in the face of Iesus Christ. But we haue this treasure in earthen vessels, that the excellency of the power myght be Gods, and not ours. We are troubled on euery syde, yet are we not without hope. We are in pouerty: but not utterly without soken hat. We suffer persecution: but are not forsaken therein. We are cast downe: neuertheless we perishe not. We all wayes beate aboute in the body, the dying of the Lord Iesus, that the lyfe of Iesu myght also appeare in our body. For we whiche lyue, are alwayes deliuered unto death for Iesus sake, that the lyfe also of Iesu might appeare in our mortal flesch. So then death worketh in vs, but lyfe in you. The text.

For auauance we our selues by preachyng, as some doe, teachyng the gospel for our aduantage or gloze, but we preache Iesus Christe our Lord, his doctrine teache we and not ours: for hym labour we, as for our Lord and mayster, what payne soeuer we take, so farre from takyng any thyng arrogantly vpon vs, that we graunt our selues to be your seruauntes, and to minstre the gospel vnto you, neither for feare of you, no; yet for hope of auauantage, but for Iesus sake: for whose loue, wherreas we are free, we euen as seruauntes submitte our selues to all men. After lyke sorte were we once in the same blyndnes, wherewith some are now diseased stil. For yet gotte we this light to our selues, but god, at whose commaundement light was fyrste made, from whome all light procedeth, after that he had expelled the darkenes of our vnderstandyng, commaunded, that in it the lighte of true: it shoulde appere, or rather, as he is lighte euerlastyng, lightened our hearte: by vs the glozy of his maiestie might more be spread abroad among all men, beyng more notified by preachyng of the gospel, wherby we preache the Lord Iesus, in whose face moste brightly shineth the image and gloze of the father. But yet is this greate matier onely wrought in our soules secretly: for touchyng the bodye, we seme, but by leachietyes, so that we carie aboute with vs this precious and highe treasure in earthen vessels, that is to saye, in our sealye bodies, subiecte to vilanye and punishment: as it hath pleased god, it should be, and good cause is there, why it so pleased hym. For he prouided, y we should not be proude by great & high myracles wroughte by vs, wherby we might clayme some parte therof, but know our owne infirmitie, and so vnderstande the selfe same highe power, whiche is geuen to the apostles, not to be wrought by our strength, but by gods power onely: for we touchyng our owne infirmitie, are dayly greatly troubled, and yet by

But we  
haue this  
treasure in  
earthen vessels.

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gods helpe we suffer al these troubles, and continue not ouercomen, we are on euery syde ouerlayed with aduersitie, yet are we not withoute lifte, we are brought to beggery, and in oure beggerye we are not forsaken, we suffer persecucion, and yet in our persecucion we are not dismayed, we are beate[n] downe and trodden vnder feete, but yet so, that we peryshe not, in that behalfe folowynge the lord Jesus. as nyghe as we maye, whome we preache and setfoo:th. he once dyed fo: all men, we, in that we are daylye and continuallye in ieopardie of death, beare aboute in oure bodies an image of his deathe, ready to bestowe this lyfe fo: your sakes: that as we dyeng fo: you folowe the death of Jesus, so maye the lyfe of Jesus wherunto he rose from deathe, in oure body be declared, whyles we are either by hym deliuered from deathe, o: by despising oure tempoial lyfe, playnly testifie and affirme, that the deade shall rylse agayne. Fo: yf we beleued, that when our bodye is once dead, it woulde neuer lyue moze, we woulde not so lytle regarde oure tempoial lyfe. By thys straunge waye therfoze ye see, howe the euerlasting lyfe of Christ, throughe the afflictions of our corruptible body, is to you the better knowen. The difference is, in that the violent ieperdy of death falleth vpon oure body, but the fruite of lyfe, which groweth by our deathe, is yours, fo: whose sakes we put our selues in these ieopardyes.

**The text.** But sayng that we haue the same spirite of fayth ( accordyng as it is wyttē: I beleued, & therfoze haue I spoken: ) we also beleue, and therfoze speake. Fo: we know that he which rayled by the Lord Jesus, shall rayse by vs also by the meanes of Jesus, and shall set vs with you. Fo: all thynges do I fo: your sakes that the plentiful grace by thankes geuen of many, maye redounde to the prayse of God. Wherfoze, we are not weryed. But though our vtward man peryshe, yet the inward man is renewed daye by daye. Fo: our tribulacion which is momentary & lyght, preparerh an exccadyng and an eternal waight of gloze vnto vs, whyle we loke not on the thynges whiche are sene, but on the thynges whiche are not sene. Fo: the thynges whiche are sene, are tempoial: but thynges whiche are not sene, are eternall.

And yet fo: all this we repente vs not of preaching the gospel: fo: since we haue also euen the same gifte of faythe, that ye haue, whereby ye loke fo: life immortall, by my preaching powred into your heartes, it foloweth, that as Dauid in his mysticall psalme sayeth, that he therfoze spoke, because he beleued: so feare we nothyng, no not with ieopardye of oure lyfe, to preache the trueth of the gospel, vndoubtedly assuryng our selues, that he, whiche rayled the lord Jesus from death, wyl throughe hym rayse vs agayne dyng fo: his sake, and byng vs all together to the generall gloze of resurreccion, as we are here in lyke fayth knytte together. But whether in the meane season we be troubled, o: deliuered from trouble, all is done fo: your sakes, that the trueth of the gospel maye be moze spread abrode among you, that the moze amende theyr lyfe, so manye moze geue thankes, not to vs, but to god, to whose gloze it appertayneth, that his faythe, which he would haue comen to all men, be mozte plentifully enlarged. In hope and sure confidence that it wyl so be, no troubles werye vs, but throughe them we rather wate stronger, knowing wel, that albeit oure vtwarde body be by litle and litle woyn awaye, yet our inward and better parte in the daylye and continuallye decaye of the body, becometh moze quicke and lustie, as it were with miseries growng pong agayne, and beginnyng to taste of befoze, the lyfe euerlastyng to come.

For albeit the bodely affliction whiche we for the gospelles sake abyde, be lyght and transitory, yet lyght as it is, it prepareth in vs no small, but an excedyng and an vnspeakable weight of glozy, whyles both for suche transitory tomentes suffered for Christes sake we are made worthy of blysse euerlastyng, and for tempoꝝ all deathe sustayned for hym we receaue the rewarde of euetlastyng lyfe, in hope wherof we lytle esteeme oure bodely lyfe, not somuche passing vpon suche thynges as are seene with oure bodely eyes, as vpon suche, as are not seene, but only with the eyes of faythe. For suche thynges, as are sene here in this woꝝld beside that they are thynges, neiether thꝝoughly good, noꝝ thꝝoughly bad, of whiche soꝝte are lucre, honoure, pleasure, lyfe, losse of godes, reproche, tomentes and deathe, are also not continuallye abydyng, whereas suche thynges, as are sene with the eyes of faythe, are bothe trewe ryches, and suche as wyll endure for euer.

The. v. Chapter.

For we knowe that yf oure earthly mansyon of thys dwellyng were destroyed, we haue a bydyng of God, an habitacyon not made with handes, but eternal in heauen. For the- The texte.  
fore sygh we, desyryng to bee clothed with oure mansyon whiche is from heauen: so yet, yf that we be founde clothed, and not naked. For we that are in thys tabernacle, sygh and are greued because we wou!d not be vniclothed, but would be clothed vpon, that mortallite myght be swallowed vp of lyfe. He that hath ordeyned vs for thys thꝝyng, is God: whiche vcr y same hath geuen vnto vs the crueste of the spyrte.



And vpon thys sure truste certaynly lytle regarde we euen oure lyfe, knowinge well, that yf it chaunce our soules in this woꝝlde to be chaced out of the mansyon of oure bodye, (whiche I myght moꝝe properly call a tent, than a mansyon, beinge suche, as a manne maye not long tary in, though no manne dyꝝue hym thence) that we haue prepared for vs another howse in heauen, from whence we shall neuer be excluded. As for this howse of oures, because it is made of claye, and buylded by manne, whether we wyll oꝝ not, decayeth dayly, albeit no man pull it downe, euen as we see other buyldynges in continuance of tyme to be destroyed. Whennes workmanshyp can not be of longe continuance, but that, whiche is repayred by god, and once becomen heauenly, is out of all suche ieoperdies, as chaunce by reason of tyme. And so lytle feare we to departe out of this wretched body, that vntyl that be, we sygh, here desyryng to be discharged of the burdayne of our mortall carkas, wherewith our soule is here in earth much burdeyned and kept downe, desyrouse to flye hence to another place, and to be clothed with the mansyon of a glozified body, which shall from heauen be gyuen vnto vs, so that when we bee vniclothed of this bodye, we bee not founde vtterlye naked, but through a confidence of our good lyfe clothed with the hope of lyfe immoꝝtall. For we grone in thys meane season for the heuynes of oure bodye thꝝall and subiecte to so manye miseries, not because it is a thꝝyng of it selfe to bee desyꝝed of any man to departe hence, but because we desyꝝe to haue this bodye restoyed into a better fourme, and for mortallity, by rylsynyng agayne to receaue immoꝝtallitie, so that we seme not vtterly spoiled of the bodye, whiche we for a tyme forsoke, but better clothed with the same, as who for a corruptible bodye shall receaue an incorruptible.



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And albeit this seme neuer so vnlikely, that there shall foꝛ a moꝛtall body  
tꝛyfe an immoꝛtall, fre from all miseries, yet muste we not mistruste the sonne.  
It is god, whiche hathe pꝛepared vs to receaue the gloꝛy of lyfe immoꝛtall,  
who hathe also in the meane season gyuen vs, as a pledge oꝛ an earnest pe-  
ny, his holy spirite, to confirme and establyshe vs with his pꝛesent inspira-  
cion, in hope of that, whiche is to come.

Therete.

Therfoꝛe, we are alwaye of good cheare, and knowe, that as longe as we are at home  
in the body, we are absent from God. Foꝛ we walke in fayth, not after the outwarde ap-  
pearance. Aeuerthelesse, we are of good comforte, and had leue to be absent from the bo-  
dy, and to be pꝛesent with God. Wherfoꝛe, whether we be at home oꝛ from home, we en-  
deuour our selues, to please hym. Foꝛ we must al appeare before the iudgement seate of Christ,  
that euey man may receaue the woꝛkes of his body, accordyng to that he hath done, whe-  
ther it be good oꝛ bad. Seuyng then that we knowe, how the Lorde is to be feared, we sare  
fayre with men. Foꝛ we are knowen wel inough vnto god. I trust also that we are knowen  
in your consciences. Foꝛ we praye not our selues agayne vnto you, but geue you an occasi-  
on to reioyce of vs, that ye maye haue somewhat agaynst them, which reioyce in the face,  
and not in the hearte. Foꝛ yf we bee to seruente, to God are we to seruente. Oꝛ yf we kepe  
me asure, foꝛ your cause kepe we measure. Foꝛ the loue of Christ constraineth vs, because  
we thus iudge, that yf one dyed foꝛ al, then were all dead & he dyed foꝛ al: that they which  
lyue, should not hence furth lyue vnto themselves, but vnto him which dyed foꝛ them, and  
rose agayne. Wherfoꝛe, hencefoꝛth knowe we no man after the fleiſhe. In somuche though  
we haue knowen Christ after the fleiſh, now yet hence foꝛth knowe we him so nomoze. Ther-  
foꝛe yf eny man be in Christ, he is a newe creature. O lde thynges are passed away: behold,  
all thynges are become newe. Aeuertheles, all thynges are of God, whiche hathe recon-  
cyled vs vnto hymself by Iesus Christ, and hathe geuen to vs the office to preache the at-  
tonement. Foꝛ God was in Christ, and made agreement betwene the worlde and hym  
seife, and imputed not theyꝛ synnes vnto them, & hath comytted to vs the preaching of  
the attonement. Now then are we messengers in the rowme of Christe, euen as thoughe  
God dyd beseeche you thozowe vs: So praye we you in Christes stede, that ye be reconcyled  
vnto God: foꝛ he made hym to bee synne foꝛ vs, whiche knewe no synne, that we by hys  
meanes shoulde bee that rightewesnes, which befoꝛe God is allowed.

And therfoꝛe what tempestes soeuer befall vs, alwayes are we of good  
chere, knowing, that as longe as we are at home in thys bodylye mansion,  
we straye abꝛode, and are deuided from god, to whome by departure out of  
it, we are moꝛe nyghly ioyned: not meanyng so, that god is not foꝛ thys  
pꝛesente tyme with vs, but that he is not yet so clearly sene, as he shall bee  
then. Foꝛ albeit in the meane season he bee after a soꝛte seene by faythe, yet  
is it, as it were a farre of, whiche shall then pꝛesently bee seene, euen as he is  
and not obscurely. And therfoꝛe yf the pleasure of god bee, that we in this  
body shall yet suffer moꝛe afflictions, in good hope stande we, that we shall  
easily suffer them in hope of the rewarde to come: and yet is thys of vs  
muche moꝛe to bee desyꝛed, to departe (I saye) out of thys bodylye mansion,  
that after suche departure, we may be moꝛe nyghly ioyned to god. Ther-  
foꝛe whether we bee compelled to continewe in thys house, oꝛ els, (as we  
muche moꝛe desyꝛe) to departe hence, that is to saye, whether we lyue oꝛ dye,  
all our endeuoure is to bee allowed of god. Foꝛ vnto a manne departe  
hence in goddes fauer, let hym not loke foꝛ the rewarde of immoꝛtall lyfe,  
whiche poynte I gyue you warnyng of, lest any thinke baptisme a meane  
sufficient therunto without godly luyng. As foꝛ wycked synners to theyꝛ  
damnacion they receaue agayne bodyes, whiche they here abused in theyꝛ  
owne synfull lustes, and not to the gloꝛy of god.

And



And as every mans desertes haue been for this lyfe, suche shall his rewarde be: what every manns desertes are, is a thyng as yet vnknown, but yet must al we in open syght of the worlde appeare before the iudgement seate of Christe, where nothyng shall be hydden, but every man shall reape, as he hath sowed in hys body: and when body and soule are ioyned together, enioy suche reward as his workes were, whyles he here liued, whether they were good or badde. We therfore hauing alway that terrible daye before our eyes, diligently labour in all poyntes to please both God & man. For albeit we deceiue men with some counterfaite kynd of holynes, yet doth God thoroughly knowe vs, as which seeth euen the very bottome of our heartes, whiche thyng no man can do. Howbeit my trust is, that I haue in such sort vsed my selfe amog you, that ye thoroughly knowe and perceau the syncretitie of my lyfe, for with this glozve are we contented. For we auauice not our office agayne, eyther because we would of you be moze made of, or because we seke for any aduantage at your handes: but forasmuch as I perceiue, that some make greate boste, for that they were assigned vnto theyr office by chiefe Apostles, we geue you occasion to glozy lyke wyse of vs agaynst them, whiche for this respect lytle set by you, because ye haue but an abiect and a vile one to your Apostle: which albeit sawe not the Lorde in his mortall bodye, as other Apostles dyd, yet sawe I hym immortal, and of hym receiued myne Apostle shyp, as other dyd, and haue by hys helpe done no lesse, than other haue. This rehearse I for your sakes, because ye shoulde haue some thing toherwith to aunswere them, whiche being not contented with the prayse of their owne conscience for their good dedes, with high & proude lookes seke for worldly commendacion, wheras their consciences do inwardly condemne the. Nothing speake we for our own sakes: but whether we speake of our great actes, and therby seame to be peuishe, peuishe are we to gods warde, to whose glozy we rehearse such thinges, as we by his helpe did: or yf we kepe a measure in speakyng of our selves, & therby seme wise, to you are we wise, to whose weaknes we temper our tale. We make not our selves equal with other Apostles by boastyng, but the loue of Christ constraineth vs openly to speake that thing, which appertayneth to his glozy. For to his praise maketh it, & not to ours, if there were by vs, through his gyft, any thing notable done, that all people shoulde the better knowe, howe his death was not vnfruitfull, forasmuch as it doth indifferently profite al people, so farfurth, that euen by vs whom thei despise, it sheweth his power, and not by them only, which sawe Christ in his manhode, nor by such only, as haue carnal allpaunce with him. But rather this wise reason we the matter with our selfe: yf Christe alone indifferently dyed for al, than foloweth it, that generally all such people were before thral and subiecte to death, as his pleasure was by his death to redeame from death. And because he woulde haue all men indifferently bounde vnto hym, therfore dyed he for all, that suche as by hys benefite lyue, beyng through hym newe borne agayn, shoulde no longer lyue to themselves, but to hym, whiche boeth dyed and rose agayne for them.

We are  
known  
well enough  
vnto God.

For if we be  
to seruente,  
to God are  
we to ser-  
uente.

## The paraphrase of Erasmus vpon the.ii. Epistle

By this should men be esteemed, and not by carnall affinitie. yea and albeit we maye glory our selves of the stocke of Jewes, yet synce that tyme we professed Christes religion, we knowe no man, because he is one of our stocke, but coumpte suche of our kynred, as are by lyke fayth ioyned vnto vs. A bayne crake is it therfore, whiche some make, that they be Christes owne countrey men, or els because they are his kynsmen, and lyued familiarly with him: his flethe was geuen but for a season presently, but now synce that his body is taken awaye, and his holy spirite sent, his wil and pleasure is to be knowen after the spirite, and coumpteth hym nyghest of his kynne, whiche hath in his promisses mooste affiaunce. For let any man for this cause lesse esteeme vs, which are later Apostles, because we knew not Christe lyuing here in earth in his mortal body, synce that, yf we had so knowen hym in dede, now yet would we haue forgoone that knowledge, as which hyndred the spirite, and woulde no we, synce that he is become spirituall, loue hym spirituallly. Whoso therfore is through baptisme grafted into Christ, let hym forsake his olde phantasies, nor thinke, thys man is a Jewe, that man is a Grecian, this a bonde man, and that is a fre man, but remembre rather, howe that euery man, which is bozne agayne to be a newe man, is of a carnall man becomen a spirituall. Olde thinges are paste and gone, and beholde, through Christ al thinges are so daynly made new. Away therfore with these woordes: this is a Grecian, this is an aliaunt, this is a Jewe, this is a woꝛshypper of idoles, this is a spoyler of holy places. The man hath forsaken to be suche as he was, & is by the woꝛkmanshyp of Christ, altered into a newe creature, so vnlyke to that he was, that no beaſt is there moꝛe vnlyke a man. But whatsoeuer is geuen vs by him, al that came fro the father, which reconciled vs vnto himselfe, vāquishing sinne by his sonne Iesus Christ: the preaching of which reconciliacion, the same father hath put vs in trust with, that as the sōne among men dyd his fathers message, so should we execute and doe Christes message. For albeit Christ, when he was here mortal in earth among mortal men, semed but a simple man, yet was God the father in him, reconciling by his ministry the woꝛlde vnto himselfe, & by him making it new again, by whom once he made the woꝛlde, and with such mercy receyued men into his fauer, that he not onely toke no vengeaunce vpon vs for the synnes of oure for merlyfe, but also would not as much as laie vnto any mannes charge hys synnes done befoꝛe baptisme, as though he nowe were not the same manne he was befoꝛe. This fauourable reconciliacion it pleased God the father to gyue by his sonne, and woulde haue the same to be preached by vs. We therfore in Christes behalfe executing the ambassage comyrted by hym vnto vs, euen as God exhorted you by vs, beseeche you in Christes name, to leaue your olde byces, and to be reconcyled to God. For he, to the intente he would once deliuer vs from sinne, where his sonne is verie iustyce selfe, altered him in maner into sinne, that he takyng our fleth vpon hym, which in vs is subiecte to synne, should become a sacrifice to purge our synnes, and as a hainous offender among offenders was fastened to the crosse, to the entente that by hym he myght chaunge vs, whiche were nothyng els but synne, into ryghteousnesse, not into our ryghteousnesse, nor yet the ryghteousnesse of the law neither, but of God,

Therefore  
yf any man  
be in Christe  
he is a new  
creature.

God was  
in Christe  
and made  
agrement  
betwene the  
woꝛld, and  
hymselfe.

by whose free goodnes our sinnes are forgeuen, that he hencefurth myghe take vs for righteouse being planted in Christe, who for our sakes bled Christe as a synner.

The. vi. Chapter.

We also as helpers exhorte you that ye receyue not the grace of God in bayne. For he sayeth: I haue heard the in a time accepted: and in the day of saluacion, haue I suckered the. Behold, now is that accepted time: behold now is that day of saluacion. Let vs geue no occasion of euill, that in our offence be founde no fault: but in all thynges let vs behaue our selves as the ministers of God. In much patience, in afflictions, in necessities, in anguishes, in stripes, in prisonmentes, in stripes, in labours, in watchinges, in fastinges, in purenesse, in knowledge, in long sufferiug, in kyndnesse, in the hoy ghost, in loue vnfaigned, in the woorde of truerh, in the power of God, by the armour of rightewesnes of the right hand and on the least: by honour and dishonour: by euill reposte and good reposte: as deceyters, and yet true: as vnknownen, and yet knowen: as dying, and beholde we lyue, as chastened, and not kyled: as forsoyng, and yet alwaye mety: as poore, and yet make many ryche: as hauing nothing, and yet possessing al thynges. O ye Corinthians, our mouth is open vnto you. Our herte is made large: ye are in no strypte in vs: but are in a strypte in your owne bowelles. I promyse vnto you lyke rewarde, as vnto chyldren. Sette your selves at large, & beate not the yoke with the vbeleuers. For what scienshyy hath rightewesnes with vnrighthewesnes? Or what company hath light with darkenes? Or what concord hath I haue with Belial? Either what part hath he that beleueth with an infidel? Or how agreeth the temple of God with images? For ye are the temple of the liuing God, as sayed God: I wil dwell among them, & walke among them, & wyde thet God, and they shalbe my people. Wherfore, come out from among them, and separate your selves from them (sayeth the Lord) and touche none vnclene thyng: so will I receyue you, & will be a father vnto you and ye shalbe my sonnes and daughters, sayeth the Lord almyghtie.



**S**hould Christ, and so would God, ye should do, that his benefite should in you take effecte. We therfore as helpers both executyng Gods wil, and also prouiding for your weale, beseeche you, that synce your sinnes, are once freely forgeuen, that ye nomoze falle to your olde lyuynge, and thereby shewe, that ye haue receyued the grace of God in bayne. If it chaunce vs for this present tyme to fall, we may amende, but we shall not alwaye be able so to doe. For in the Prophete Esai this speaketh God: in a tyme accepted haue I heard the, and in the daye of saluacion haue I suckered the. Beholde now is the accepted tyme promysed by God, and fauourable, wherein God refuseth not the synner, that repenteth with all his herte: beholde, now is the daye, wherein we may, lyuynge godly, obtayne saluacion. After this tyme wyll folowe that terrible daye, wherein we shall in bayne seke to be reconciled. We therfore in this behalfe laboryng to doe our Duties take hede, that we in no poynt geue any man occasion of euill, lest by our fault the gospell of Christ, wherof we are ministers, be reprobued and blamed: as it might be, if we leade our liues, as men not beleuynge such thynges, as we teache other, but in al poyntes shewe our selves to be such in dede, as it is conuenient they be, which labour in Gods seruice, and not in their own. And howe proue we our selves to be suche in dede & surely, neither with high lokes, no: with bades of men, no: with gaynes taking, no: by charging



The paraphrase of Erasmus vpon the.ii. Epistle

By the ar-  
mour of  
ryghteous-  
nesse: 221

geyng meene with ceremonies, as some doe, but euen as Christ approued hymselfe, that is to saie, with muche pacience, with dayly afflictions, necessitties, distreasses, with sufferaunce of stripes, enprisonmentes, sufferynge seditions, fastyng, cleanness of lyfe, with apostolique knowledge, courteousnesse, kyndnesse, with the holy ghoſte, with pure and vnfayned charitte, and with the woorde of trueth, bolde in all enterpryses, not vpon any woꝛldly strength, but vpon the power of God, not furnished with weapons, noꝛ with any woꝛldely defence, but on euery syde surely fenced with the armoure of iustice, on the ryght hande, with an vpryght conscience, that we in prosperitie waxe not proude, and with the same on the leaſte syde also, that we be not in aduersities dismayed. And vpon trust of this helpe of God, we through all ieopardies thurst and breake in to preache the ghospell: through honoure and dishonour, through good repute and euyl, coumpted foꝛ deceyuers, whereas we tell trueth, taken foꝛ meene vnknowen, whereas we are known: lyke to suche as are a dyng, when as ye see, we lyue: as meene chastened, and not kyllid, as meene being sozie, whereas we are alwayes weary: as poore meene, when yet we enryche many: as meene, that haue nothyng, and yet by Christe possesse all thynges, and shoulde through the peoples charitte bee moze enryched, than are other with all theyꝝ parrimonie, yf we lusted to vse our ryght. But whither am I plucked with the behemence of this my tale? So moued am I that I cannot refraine, but vtter vnto you al my mynde. Foꝛ towarde you, ye Corinthians, my mouthe is open, and my heart enlarged. Suche a confidence haue I in you, so bolde am I to gloꝛy of you. Synce I lothe not my condicion, repente ye not of yours. Yf ye contente my mynde, bothe haue I cause to gloꝛy of you, and ye no lesse cause to reioyce of me, and without cause are ye, why ye shoulde foꝛ my sake be of a straight and narrow mynde. So that yf in you there be any straitnes, the same groweth of your euyl myndes. Foꝛ your welth I leaue nothyng vndone and vsuffered, but ye towarde me agayne beare not lyke loue. I in hope of resurreccion, and of loue borne to ward you, manfully abyde and suffer all troubles: and synce ye looke to haue the same rewarde, synce I haue hether to loued you lyke a father, meete is it, that ye in strength of myndes resemble your father, which vntreadines I lay not vnto your charges, as to mine aduersaries, but rehearse it, as to my dearely beloved chylidren. Despise the warryste ceremonies of the Jewes. Despise the woꝛlde, and trust to suche good thynges, as are verely yours. Of a hyle and straitte mynde it cummeth to bee contente with presente thynges. Of a straitte mynde is it to desyre nothyng but these woꝛldely banities, whiche wyll soone after peryshe. Christe foꝛ you is abundantly ryche, abundantly gloꝛyouse, abundantly myghtie, and welthy, let hym be sufficient foꝛ you, hym embrace ye with all your heartes. Knowe your condicion, and looke vpon your welthy state, and coumpt your selfe greater, than with vnbelseuers to haue any thing a doe. There is betwixt you and them moze difference, than wyll suffre you to be yoked together. Foꝛ what agreement can there be betwixt ryghteousnes and vnryghteous-

I pꝛo-  
mise vnto  
you like re-  
warde, as  
vnto chil-  
dren.

nesser



of S. Paul to the Corinthians. Cap. vii. Fol. liii.

nesse and vnyghteousnesse : or what companie hath lyght with darke-  
nesse : or what concozde hath Chyriste with Beliall : The goddes are  
diuerse, the religions diuerse, diuerse maners, and diuerse hopes. Howe  
agreeth the temple of God with heathen images : For ye are the temple of  
the luyng God, as God hymselfe in hoiy scriptures testiffeth saying: I  
wyl dwell among them, and walke among them, and wyl be theyr God,  
and they againe shal bee a people specially consecrate and halowed vnto  
me. Yf the Jewes then abhorre a Gentile, as vnpure and cursed, and flye  
his infection, come ye good people which are verily consecrate to the luy-  
yng God, out of the companie of the vnreligions, kepe your selues  
out of theyr felowshyppes, as the Lord by the Prophete Esai exhorteth  
you, saying: synce ye are holy, touche no vncleane thyng. Wycked maners  
are verily vncleane, and full of leopardouse contagion, with whose com-  
pany beware, lest your cleannes be defiled. But when I this counsell  
you to keepe, that standeth not somuche in chaungyng of your places, as in  
chaungyng your myndes. Yf ye this doe, then wyl I knowlege you,  
and receyue you holy, as I am holy my selfe: then shall ye fynde me as a  
father, and I will embrace you as my soues: so salety the Lord almyghty  
eye, lest ye myght mistruste the promise maker.

The. vii. Chapter.

Seeing that we haue suche promyses (dearly beloued) let vs cleuse our selues from all  
filthyng of the flesh and spyrte, and growe vp to full holynesse with the feare of God.  
Vnderstande vs, we haue hurte no manne: we haue corrupte no manne: we haue defrauded  
no manne. I speake not this to condemne you: for I haue shewed you before, that ye  
are in our heartes to dye and lye with you. I am very bolde ouer you. I reioyce greatly  
in you. I am fylled with comforte, and am exceeding ioyous in all our tribulacion. For  
when we were come into Macedonia, our flesh had no rest: but we were troubled on eu-  
ery syde. Outwarde was fightyng, inward was feare. Neuerthelesse, God that com-  
forteth the abiecte, comforted vs by the cummyng of Titus. And not by his cummyng one-  
ly: but also by the consolacion whiche we receyued of you: when he tolde vs your desyre,  
your feruente mynde for me, so that I reioysed the more. For though I made you soyre  
with a letter, I repente not: though I dyd repente. For I perceyue that the same spyrte  
made you soyre, thought it were but for a season. But I nowe reioyce, not that ye were  
soyre, but that ye so sorowed that ye repented. For ye sorowed godly: so that in no-  
thyng ye were hurte by vs. For godly sorowe causeth repentaunce vnto saluacion, not to  
bee repented of: contrary wyse worldly sorowe causeth death. For beholde, what dis-  
telligence this godly sorowe that ye tooke, hath wrought in you: yea, it caused you to cleare  
your selues. It caused indignacion, it caused feare, it caused desyre, it caused puny-  
shement. For in all thynges ye haue shewed your selues, that ye were cleare in that matter.  
Wherefore, though I wrote vnto you, I dyd it not for his cause that had done the hurte,  
neither for his cause that was hurte: but that your good mynde for vs myght appeare a-  
mong you in the syght of God. Wherefore, we are comforted, because ye are comforted:  
yea and exceedingly the more ioyed we, for the ioy that Titus hadde: be-  
cause his spyrte was refreshed of you all. I am therefore not nowe ashamed though I  
boast

The text.

## The paraphrase of Erasmus vpon the.ii. Epistle

boasted my selfe to hym of you. For as all thynges whiche we speake vnto you are true, e-  
 uch so our boasting, that I made vnto Titus, is founde true. And his inwarde affection is  
 more aboundant towarde you, when he remembereth the obedience of you all: home with  
 feare & trembling ye receyued him. I reioyce that I may be holde ouer you in al thynges.



**V**pon sure trust of suche promyses of God therfore, let  
 vs so vse our selves, dearly beloued, that we seme wor-  
 thy thesame, cleansyng our selves not onely from all  
 filthynesse of body, but also of the soule, that we both  
 may leade a hurtlesse lyfe among menne, and haue ther-  
 with an vpyght harte to God, furnished with full and  
 perfite holynesse agaynste the cummyng of Christe: in  
 the meane season doyng our dueties, not of dissimulacion, as Hypocrites  
 doe, but for feare of God, who geueth euery manne reward accoꝝdyng to  
 his desertes. So wyde and large is the loue, whiche I beare towarde  
 you, that I claspe and embrace you all together with my whole harte: re-  
 ceive ye me lyke wise, as I am, into your hartes, specially synce that ye re-  
 ceyue other, which both loue you lesse, and are, with theyꝝ costly fyndyng  
 and disdaynfulnesse, chargeable vnto you, and besyde this, lode you also  
 with ceremonies. Neuer hurte we any of you, noꝝ with false learning  
 corrupted any of you, noꝝ violently exacted ought of any man: whiche ye  
 muste not take as spoken to condemne oꝝ reiecte you, but to make  
 you the better. For by that I haue alreadye wyrtten vnto you, it may be  
 clearly perceyued, that I with all my harte loue you, and am with the  
 stronge bande of charitie so knytte vnto you, that I am readie bothe  
 to lyue and dye with you. Suche a greate trust haue I in you, that  
 vpon youre head I dare waraunte any thyng, and greate cause haue  
 I to gloꝝye of you, whome I haue in all poyntes founde obediente.

For your offence I letted not freely to reꝝroue you, but nowe I  
 see you amended, my harte is so comfoꝝted, and so full of gladnesse  
 am I, that in all myne afflictions, whiche was elswoꝝe in many daun-  
 gerouse soꝝmes, it clearly wyped awaye all the soꝝowe of my mynde,  
 takyng it as a pleasure to suffer for suche mennes sakes. For when we  
 were comen into Macedonia, my bodye hadde no reste, but it was  
 troubled on euery syde. Outwardlye vexed by suche as aduersaries  
 fought agaynste the ghospell, inwardlye through feare, lest false A-  
 postles by some craftie meanes myght peruerte you: of the aduersaries  
 of the ghospell beaten were we, for other were we afrayed, lest they  
 beeyng dismayed with oure miserable state myght despayre. But God  
 whiche counfoꝝteth the lowe and abiecte persons, counfoꝝted and re-  
 freshed vs by the cummyng of Titus, not onely because he was come,  
 whose companie I specially desyꝝed, but also because he came from you  
 merye and gladde. And as he was by you made merye, so made he  
 me gladde and merye lykewoꝝe, when he tolde me, howe desyꝝ-  
 rouse ye were of me, howe ye weapte and wayled, because that  
 beyng

We haue  
 hurt no mē,  
 we haue de-  
 frauded no  
 man.

God that  
 comfoꝝteth  
 the abiecte,  
 comfoꝝted  
 vs by the  
 cummyng of  
 Titus.

keeping offended I came not yet vnto you : and shewed me mozeouer, howe diligently ye obeyed my commaundementes, insomuche that when I was of this enfourmed by Titus, I toke moze pleasure of your diligence in your amendement, than I was sad throught your offences. Lo the am I at any time to make you soye, but yet synce that fortunied wel, I repent me not, for that in my other letters I made you sadde, albeit I befoze dyd repente . For althoughe thesame Epistle, whiche was bothe to you and me so;owful, for a season made you so;ve , yet am I nowe well therewith pleased , not because we made you so;ve, but because that so;owe broughte you to repentaunce . This wo;ld hath in it a certayne kynde of so;owe, vnfruitefull and hurtefull as when menne either for losse of money, or for losyng theyr pleasures, or for wyathe and enuye are disquieted in theyr myndes. There is in Chyrtian religion also a certayne so;owe , but suche as is profitable and good, by meane wherof ye are so farre from be;ng the worse by me, that by thesame ye are well amended and become godly . For he that is so; this so;ve, because he hath displeased god, sheweth thereby, that he is amended: and so;owe after this so;ve so; bringeth one to repentaunce , that it suffereth a manne no moze to fall agayne vnto his olde faultes. But contrarywise the so;owe, whiche groweth of wo;ldelye desyres , wo;keth death and is hurtefull bothe to bodye and soule . Dooeth not youre state declare this matier ? For what a diligence hath this godlye so;owe of youre wroughte in you ? What speake I of diligence? I myghte muche rather saye a satisfaction, wherewith to me ye haue cleared youre selues, plapnelye shewing, that ye appoue not that vnhappie deede: yea I mighte saye an indignacion, as who were so sharpe agaynste the offender , that I was compelled to moue you to bee fauourable and gentle: yea a feare , as though one mannes leoparde hadde belonged to all: yea a desyre forthwith to amende the faulte: yea a zeale and loue to folowe vs in banishyng dishonestie : and to bee Wozte, a desyre also to reuenge, as it appeared, by that he, whiche dyd the faulte , was straighte punished , so that ye haue in all poyntes declared youre selues to bee cleare and free in that matier.

Godly so;ve causeth repentaunce vnto saluacion.

Wherfoze, though I wrote vnto you all of the matier , as though it hadde belonged to all, I wrote not onelye for his sake , whiche dydde the faulte, or for hym, agaynste whome it was dooen , but rather because ye shoulde all perceyue what great care I haue of you, (as god is my witness,) whiche was so pensyfe, bothe lest this infection myghte cipe among you, and the faulte of one or two infecte the whole bodye , and agayne lest it shoulde bee vnknown what loue ye beate towarde me , whose wyll ye so gladlye obeyed . And synce this was vnto you counfo;table, as whiche reioyse, that suche are amended, as it was meete shoulde be, gladde am I also of youre gladnes, but this pleasure of myne was by the gladnes of Titus encreased, whiche vpon my commendacion was so receyued among you, that his hearte was by all you refreshed , when he sawe howe ye esteemed me. So that nowe, yf I haue to hym any thyng bo;sted of youre vertue and obedience. I haue so; that taken no shame , for in this leoparde is he, that prayseth any manne.

## The paraphrase of Erasimus vpon the .ii. Epistle

Hym praised I vnto you, and you I praised to hym. And bothe chaunced well, so; as ye in all popntes founde Titus suche one, as I tolde you he was: euen so founde he all suche thinges true, as I befoze of you had boasted vnto hym, and therfoze neither befoze hym, no; befoze you am I ashamed of lping. And whereas he heretofoze loued you, nowe pet vpon pfofe of youre gentlenes, euen from the verye heart roote he loueth you, whyles he bethinketh hymselfe and calleth to mynde, how gladlye all ye obeyed oure mynde, whiche he broughte vnto you, and also with what feare and reuerence ye receyued hym at his cummyng. And certaynlye glad am I, that I fynde you suche, as I maye in all thinges hereafter be bolde vpon you, so that henceforth I will not feare to requite any thyng of you.

### The .viii. Chapter.

The text.

I certysly you brethren, of the grace of God, which was geuen in the congregacyōs of Macedonia, how that the aboundaunce of theyr reioysing is, that they are tryed with much tribulation. And though they were exceedyng poore, yet haue they geuen exceedyng richely, and that in synghenes. For to theyr powers, (I beare them record) ye and beyond theyr power they were wyllyng of theyr owne accorde, and prayed vs with great instance that we would receaue theyr benefyte, and suffre them to be partakers with other in ministryng to the sayntes. And this they dyd, not as we looked for: but gaue theyr owne felues first to the Lord, and after vnto vs by the wyl of god: so that we coulde not but desyre Titus, to accomplishe thesame benvolence among you also, euen as he had begonne.



Herfoze, because ye shoulde herein also satisfie bothe my desyre, and resemble the godly deuocion of other congregacions, I certifie you brethren, howe god assisted me in the churches of Macedonia. For with ready and ioyfull myndes receyued they the gospel, and were so fatte fro beeyng discouraged through the afflictions of Silas & me, whiche were with vs also in trouble, that throughe a confidence in the gospel they ioyfully endured al persecucions. And brielyle the greater tormentes we suffered, the moze glad were they of oure deliuerance. And whereas they are needy and exceedyng poore, yet suche hearty myndes had they, that the litle, whiche was lefte in theyr empty cofers, they departed with for the reliefe of the poore. By meane wherof the poozer they became and moze broughte to neede throughe theyr godly liberalitie, the ryther are they growen in gentle heartes and singlenes. For we not onely founde them not harde in geuyng theyr goodes, but also beare true witness with them, that they would of good wyl not onely geue acco;dyng to theyr abilitie, but also moze than theyr abilitie were, insomuche that, when we fearyng lest after suche exceedyng great liberalitie by reason of nede they might of that they had doen be so;ie, refused to receyue theyr free offer, they mozte instantelye besoughte vs to suffer them to be partakers of this payse, whiche is, that they geuyng some parte of theyr substance for the reliefe of sayntes, might agayne be partakers of theyr godlynes, in so doyng not onely satisfying my desyre, but also doing moze, than I looked for, which not onely offered theyr goodes, but also

truly



freely gaue theselus first to god, and then to vs also, as the wil of god was, by whose inspiracion they were moued so gladly to obey vs. whose good minde so greatly pleased me, that I exhorted Titus, that as by hys good counsell ye had already begun this liberalitie vpon good people, he would in you accomplish the same, whiche was begun, to the intent ye shoulde be the more beholding vnto him, by whome ye haue obtayned this godly prayse of beneuolence, that in this poynt ye be behinde none other.

Some therefore, as ye are ryche in all parties, in fayth, in word, in knowlage, in alferuities, and in loue, whiche ye haue to vs: euen so see that ye be plentiful in this beneuolence also. This saie I, not commaunding: but because of feruentnes, I doe allow the vnfaignednes of your loue toward other men. For ye knowe the liberalitie of our Lorde Iesus Christ, that though he was ryche, yet for your sakes he became poore, & ye through his pouertie might be made riche. And I geue counsell hereto. For this is expediente for you, whiche began, not to doe onely, but also to will a yere agoe. Nowe therfore performe the thing whiche ye began to doe: that as there was in you a redines to will, euen so ye may performe the dede of that whiche ye haue, for if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not. The text.

But rather, as ye in other gyftes passe other, that is to wit in the gift of fayth, in the gift of tonges, in the gift of knowledge, in the gift of diligent ministring, in the gift of charitie, whiche ye haue declared toward vs, be ye likewise in this gift excellent, not because I require so much of you, but for this rehearse I the ready mindes of the Macedonians, that ye being through their example prouoked, freely declare your vnfaigned charitie, in this behalfe following the lorde Iesus Christe as much as ye be able: who albeit he were ryche and lorde of all, yet because he would doe vs good, of hys free goodnes made himselfe poore, and bydyng hys almightye power became manne, to the ende that through his pouertie ye might bee enryched, makynge as it were a chaunge, wherein he receiued the pouertie of our humanitie, because he woulde make vs partakers of the riches of his Godhead. Therefore as in my other letters I required you not, to leade a synge lyfe, but for your weale and profite counsayled you thereto: so in this matier I commaunde you not, but geue you counsell, and for this geue you counsell, because I thinke it shall be profitable for you, namely since the thyng I geue you counsell in is suche, as ye haue alreadye without my counsell not onely begunne to dooe, but also gladly of your owne myndes begunne to will it. Nowe remaineth this, that suche thynges as ye haue begun to dooe, ye performe in dede, that as ye willingly mynded this a yere paste, so ye performe it, as the Macedonians gaue you example, not aboute your habilitie, as they dyd, but euery manne as he is able. That which a manne geueth against hys will, is not acceptable: if a mannes will bee good and ready it is sufficiente, though his gift be measured by hys habilitie: for no man is required to geue that he hath not

¶ It is not my mynde, that other be set at ease, and ye brought into cumberance, but that there be gaine now at this time, and that your aboundance maye succour their lacke: and that theyr aboundance supplie your lacke, that there maye be equalitie agreeing to that whiche is written: he that had much, had not the more aboundance, and he that had little, had uerthelesse. Shakes he vnto god which put the same good minde for you in the berte of Titus, which accepted the requeste, ye saye he was so well willing, that of his owne accorde, he came vnto you. The text.

## The paraphrase of Erasmus vpon the .ii. Epistle

For must men so vse theyr liberalitie, that such, vpon whome it is bestowed, liue at rest and pleasauntly, and they that geue, be brought to pouertie. But for an equalnes to be kept among you, that is to witte, that through youre riches, wherof ye haue aboundaunce, their pouerty may be relieued: and again that their fayth & godlines, wherin they passe you, may recompence that, that perchance wanteth in you, whyles eche of you departeth with other, so that neyther of you lacke anye thyng, but that there bee an equalitie obserued. As we reade it chaunced with oure elders in gatheryng manna, that he whiche had gathered moze, with hym remainned there no moze, than with an other whi: he had gathered lesse. For so is it wozitten in the booke of Exodi: he that had muche, had not the moze aboundaunce, and he that had litle, had neuerthelesse. These temporall riches haue we but for a season, to liue by them from tyme to tyme, because no man should long beefore caste hys penywo:thes, what he shall haue lefte hym. For if ye goe that way to worke, no man will thinke, that he hath for himself sufficient, and spare to geue vnto other. For this present tyme this man hath nede, and thou hast to much. Of that which thou hast moze than inough, geue as the presente nede requirerh. If hereafter it chaunce, that thou thyselfe nede, thou shalt with like liberalitie by some other be eased. And thankes geue I vnto god, whiche inspired this good purpose in Titus hearte, as well as in myne, which gladly accepted my request, bringe elswise well disposed thereto: yea, which came vnto you, not so much at my request, as of his own good wil, albeit he was through myne encouraging the better willed.

**The text.** We haue sente with hym the brother whose laude is in the gospel throughout all the congregacions: and not that onely, but is also chosen of the congregacions to bee a felowe with vs in our iourney concernyng thys beneuolence that is ministered by vs vnto the prayse of the same lord, and to steepe vp your prynciple mynde. For thys we exche we, that any manne should be rebe:ke vs in thys plencous distribution that is ministered by vs (to the gloze of the lord) and make prouision for honest thynges: not onely in the sight of the lord, but also in the sight of me.

With hym haue wee sent the brother, whose faythe and entyrenesse in preaching the gospel throughout all the congregacions is well tryed, and so wel tryed, that of all the congregacions, he was chosen out of the reste to bee as it were a felowe and companyon of our iourney, to bee my helper in gatheryng money, whiche ye of your liberalytye geue to the gloze of the lord, by whose mocyon, thys matier is wroughte, for a playne declaracyon to all menne of your prompte myndes. Dyscrecion would, that perfitte and tryed menne were put to thys busynesse, lest weake personnes conceyue a suspicion, that thys great summe of money, whiche ye of your free goodnesse geue, is not so much gathered for other as for our selues, whereas wee thereof take nothing to our selues, but the labor & trauaile to gather it and to conuay it. For we know we that to gather money, specially if the summe bee great, hath an apparente suspicyon of griedines and aswel knowe we, that mennes consciences is with nothyng sooner corrupted.

**The text.** We haue sente with them a brother of ours, whome we haue ofte tymes proued diligent in many thynges, but nowe muche moze diligent. The great confidence whiche I haue in you, hard

hath caused me thys to dooe,partely for Titus sake,whiche is my felowe and helper as concerning you,partely because of other whiche are our brethren,and the messengers of the congregacions,and the glozve of Christe. Wherefore shewe ye vnto them the proove of your loue,and of our boasting of you in the sighte of the congregacions,

To these two,of whome ye haue good experience,we haue adioyned the thirde,a certain brother of ours,whome albeit ye knowe not so well,yet in diuerse thynges haue we oft tymes founde hym dilygent and faythfull,and in thys businesse more dilygent,than in other,so that I nothyng doubt, but that ye will with any summe of money truste them,partely vpon consideracion of Titus,whiche is my felowe and partaker of the laboys whiche I vndertake for your sakes,and partely in consideracion also of other adioyned with him,whiche besides that they be our brethren,are also chosen to dooe this businesse by the voyces of the congregacions, by whome the glozve of the gospell is so set foorthe,that they may be well called not onely Apostles, but also the glozve of Christe. With these shall ye in such sorte ble your selues, that ye nowe specially declare,howe greatly ye loue vs, & that I haue not without cause boasted of you vnto them. And suche gentlenes as ye shewe vnto them,ye shall shewe toward all congregacions,whose messengers they are.

¶ The.ix. Chapter.

¶ Of the ministring to the saintes,it is but superfluous for me to write vnto you: for I knowe the redines of your mynde,whereof I boaste my selfe vnto them of Macedonia, that Achia was prepared a yere agoe:and your ensaumples hath pronounced many. Nevertheless,yet haue I sent these brethren, lest our boasting whiche I make of you,should be in bayne in this behalfe,that ye (as I haue sayde) may prepare your selues:lest peradventure if they of Macedonia come with me, and fynde you vnprepared,wee (I will not say ye) should be ashamed in this matter of boasting. Wherefore, I thought it necessarie to exhort the brethren,to come before hand vnto you, and to prepare your good blessing promised afore,that it might be readie,so that it be a blessing,and not a detrauding.



**M**owe for me to bestow any labour with my letters to moue you to be charitable vpon the poore,I thinke it superfluous, synce I haue of your readie good myndes suche sure and profitable knowledg, that I nothyng doubt to boaste thereof among the Macedonians,so farre that by your example not onely Corinthe,but welnyghe all Achata is dysposed,ready, and well mynded to lyke liberalitie. And albeit we were well assured of youre good mynde beefore,yet thought we it not amyss to sende these our brethren beefore,lest it happely appeare by some meane,that we haue of you made a bayne boaste in this poynte,whiche in other thynges hither to haue done,as I sayde of you. Nowe the purpose why we sent them beefore,is, that as wee beefore wrote vnto you,the money be gathered in good tyme,and that it bee in a redinesse,whiche every man is willyng to geue,lesse if the Macedonians, to whome I haue boasted of you,come with me and fynde you vnprepared,wee be put to shame as one that hath made a bayne bragge of you: I will not saye,lesse ye be put to shame,as I meane in thys vnlke your selues, whiche in all other giftes excell other.

## The paraphrase of Erasmus vpon the .ii. Epistle

And for thys cause thoughte I it good to desyre these brethren to goe thither vnto you, befoze I came my selfe, to prepare the contribucion, whiche ye had befoze purposed and appoynted, that it mighte be in a moze readines, went to be called when we speake *Streke, eulogia*, that is to saye, a blessing, because euerye benefite shoulde gladlye and without murmuring be both geuen and taken: if it so bee not, than is it rather extortion, than a free gifte. He that wil geue let hym freely geue, and as muche as he will. Thys poynie I warte you of, the moze a manne geueth, the moze rewarde shall he haue.

The text

Thys yet I say: he whiche soweth litle, shall reape litle, and he that soweth plenteously shall reape plenteously. And let euery manne dooe accordyng as he hath purposed in his hearte, not grudgynge, or of necessitye. For god loueth a cheerefull geuer. God is habile to make you ryche in all grace, that ye in all thynges hauing sufficient vnto the vmoste, may bee ryche vnto all maner of good woorkes, as it is written: He hath sparred abroad, and hath geuen to the poore, his righteousnes remaineth for cure. He that minnstreth seede vnto the sower, minnstreth bread also for foode, and multiply your seede, and increase the frutes of your righteousness, that on al partes ye may be made rich into al singlenes, which causeth thow vs that thankes are geuen vnto God. For the office of thys ministracion, not onely supplyeth the neede of the saintes: but also is aboundaunte herein, that for this laudable ministring, thankes might be geuen to God of many, whiche prayse God for the ebedience of your conuincyng to the Gospel of Christ, and for your synghenes in distributing to them, and to all men, and in theyr praieses for you whiche long after you, for the aboundaunte grace of god in you. Thanke be vnto god for hys vnspcakable gifte.

Whoso soweth litle, shall reape but litle, but he that soweth plenteouslye and with a good chere, shall lyke wise reape that he sowed, so that he this doo, not because we had hym, but because he in hys hearte hath so purposed. For moze largely and freely geueth he, whiche geueth with a good will. Moze sparingly geueth he, whiche geueth with a heuie chere as one compelled. But god loueth a cheerefull geuer. For he that dooeth hys duetie agaynste hys will, befoze hym is coumpted, as though he dyd not hys duetie. And cause is there none, why ye should feare, lest ye lose this your almes. For God which counteth that to bee doone vnto hym, whiche is for hys loue bestowed vpon hys saintes, is sufficiently able, albeit ye receyue no recompence of menne, to make your almes dedes gaynfully to retorne vnto you, in that he wil geue you substaunce enough for the mayntenaunce of your lyfe, and also enryche and plentifully encrease you in all godlye woorkes. For the almes dedes, whiche are bestowed to relieue the poore saintes, are a good parte of iustice and godlines. Euen as the psalme writer testifieth also: he dealed abroad and gaue to the poore, for the whiche hys iustice continueth from tyme to tyme perpetually. And my prayer is, that he which minnstreth seede vnto the sower, and geueth him bread for hys nouryshmente, and substaunce to helpe the poore people, mayntayne alwayes your riches, estones to helpe them, and so multiplye your seede, and increase the frutes of your righteousness, that ye may be enriched in al kindes of vertues, and therewith alwayes growe forwarde into al synghenesse and gentle dysposicion of hert, and that ye dayly regard your money lesse & lesse, which while they bee bestowed, not vpon euerye rascall, but vpon the sayntes, dooe cause youre lyberalitie to auance Goddes glozye, in that the Godlye people beeyng refreshed with youre almes, doe through vs geue thankes vnto God:



so that I herein claime some rewarde, whiche bying this matter to passe. For in the execution of this office, wee not onely by y<sup>o</sup>ure liberalitie attayne the reliefe of poore men, but also the greater your almes is, the moze geue thanks to God, whiche hauyng an experience of youre Godlinesse, for this your bounteousnesse, prayse God in that they dooe perceaue youre obedience to the Gospel with one accorde, by reason wherof ye dooe freelye and frankelye deale youre substance, not onely to them for whome wee sue at this presente tyme, but also to all other. For the poore muste bee holpen, wheresoer they bee. finallye this enstureth, that in they<sup>r</sup> prayers, whiche as thankfull menne, they offere vnto God for you, they wishe to see you, that they maye iudentlye see befoze they<sup>r</sup> face your singular godlinesse, whiche they knowe to bee geuen you by god, by the greatnesse of your almes, wherewith they are refreshed. But for this vspeakeable gifte, speciallye thanks ought to bee geuen to God, whych both moueth your mind to geue, and prouoketh them not to abuse your giftes to idleness or riot, but to prayse god.

The .x. Chapter.

**I** Paule my selfe beseeche you by the meekenes and softenes of Christe whiche when I am present among you, am of no reputation: but am holde towarde you, being absent. I beseeche you that I neede not to be holde when I am presente, with that same confidence, wherewith I am supposed to haue bene holde, againste some which repute vs as though we walke carnally. For though we walke in the flesh, yet we do not walke fleshly. For the weapens of our warfare are not carnall thynges, but thynges mighty in God to caste downe strong holdes, wherewith wee ouerthrowe counceils and euerie hye thyng that exalteryt selfe againste the knowledge of God, and hung into captiuitie all imagination to the obedience of Christe, & are readye to take vengeance on all disobedience, when your obedience is fulfilled. Loke ye on thynges after the better appearance?



At to let passe these thynges, & to come to other, I that am no meane apostle, but the verye selfesame Paule, whome ye knowe well, whiche for your sake bothe haue suffered and dooe suffer so greate troubles, doe beseeche you, for the meekenes, softenes, and mercie of Iesus Christ, whose example following, I dooe humble my selfe among you, outwardely so behauyng my selfe, as though I were some rascall and an outcaste, not taking vpo me an apostles dignitie and authoritie, which the false apostles thynke to stande in highe lookes, and yet in myne absence, (as these captiues quarell) fraye you with tough and cruell letters, being holde vpon youre obedience: I beseeche you (I saye) so to redresse youre lyfe, that at my cummyng, I bee not compelled to execute the selfesame authoritie once agayne, which I seame to haue vsed agaynst certatye false apostles, which thynkyng me to bee suche as they bee, repute, that I carnally lyie among you, as a flatterer, while I am presente to couerse faul for feare, and being absent, by letters, boaste my selfe, as though I feared nothyng. Nothyng doo I of any carnall minde, but wheresoer I do, all is for your weale, and for the glozy of the gospel. For though we bee clothed with this mortall fleashe, yet warre

## The paraphrase of Erasmus bydon the. ii. Epistle

wee not vnder the rule and gouernance of the fleshe, but holpen wyth the assistance of the spirite of god. As lo we and weake as ye thinke vs, yet are we not vnweaponed, no: without strength to suppress the aduersaries of the gospel. For the weapons of our spiritual warrefare, are not mighty by reason of yron, or Steele, as worldlye mennes are wont to be, but mighty by the power of god, able to throwe downe all that euer seemeth stronglye buylded agaynst hym. With these ouerthrow we and tourne vpsyd down al crafty deuises, and euery high state of wicked people, whiche exalte and auance themselves vpon theyr worldlye wisdom agaynst the wisdom of god, which we by the gospel profess: and not only suppress, but also subdue & bying into captiuitie al worldlye imaginacion. to make the same hencefoorth obedient vnto Christe, whom it befoze resisted. But and yf any manne stubberly rebelle, reade ye are we to reuenge vpon al disobedience, which power for your sakes we haue hytherto forborne, lest by vsing extremitie vpon such as are among you, and such as some of you as yet fauoure, supposyng that they bee excellent apostles, we myghte trouble your commen quietnesse, whiche I will yet hereafter vse paraduenture when I see your obedience growen to suche perfeccion, that ye canne quierly be contented, that suche shoulde bee excluded out of youre compaignie, as ye were with the punishmente of the haynous and incestuous fornicatoure. I tell you that the dignitie and power of an apostle is not a bodily power, but a spiritual all. See ye yet no wiske, but to iudge an apostle by suche thynges, as are seene, lyke as the commen people esteeme a. Lorde to bee a gaye felowe by his cuteswarde ambicion, or gyftes of fortune, and bande of maner.

*the texts.* Yf any manne truste in himselfe that he is Christes, let him consider this agayne of himselfe, that as he is Christes, euen so are wee Christes. For though I boad my selfe some what more of oure authoritie (whiche the Lorde hath geuen vs to edifie and not to destroy you) it shal not bee to my shame, lest I shoulde seame as though I wente aboute to make you a frayd with letters. For the epistles (saith he) are soze and strong, but his bodily presence is weake, and his speche rude. Let him that is suche, thinke on this wise: þ as wee are in wordes by letters when we are absent, suche are wee in deedes when we are present.

For a tyme I nothyng speake of false apostles, but generally speaking this I saye: yf any man thinke that he is Christes, eyther because he saw him in his mortall bodye here in earth, or because he is vnto hym of nigh alliance and kindred, lette hym agayne likewise remembre this wyth hymselfe, that as he is Christes so are wee Christes, and so in this beehalfe, wee are as good as he, so þ nothing hath he, wherewith to please hymselfe, and to despyse vs. It is the spirite whiche maketh vs nigher to Christe, and not carnall kynred. Nothyng dooe I yet hytherto, but make my selfe equall with other apostles. Eue now & yf I somewhat tooke vpon me aboue them, and gloried of myne authoritie, or rather not myne but geuen vnto me of the Lorde, and geuen vnto me to dooe you good, and not to hurte, I thinke it shoulde not be to my shame, as though I had more baynly boasted of my selfe, than truly. But of my hyghe authoritie will I speake nothyng, lest any thinke, that I with threatening epistles would make you a frayd.

For so sayeth one, whome I for honours sake name not: Paule sendeth arrogante and behemente letters: But when he is presente, he is altogether unlike hymselfe, that is to wete, both of a weake bodye, wherein there is no maiestye, and in hys speche so rude, that it in no parte resembleth that authoritie, wherewith his epistles, as it were, thunder and lyghten: He that for this despiseth our authoritie, I do hym well to wete, that as my speche is in myne epistles, when I am absente, whiche these menne saye is vehemente, suche is oure power and authoritie beeyng presente, yf wee see cause, why to vse it. To bragge with woordes suche thynges, as I cannot in dede performe, is for lyghte persones, and not for me.

For wee cannot fynde in oure hertes to make our selues of the nombre of them, or to compare oure selues to them which praysse themselves. The text. For certeynlye whyle they measure themselves with themselves, and compare themselves with themselves, they understande nought: But we will not receyve aboute measure: but accordyng to the measure of the rule, whiche God hath distributed vnto vs, a measure to reache euen vnto you. For wee stretch not our selues beyonde measure, as though we reached not vnto you. For euen to you also haue we come with the Gospel of Christ, and we boaste not our selues out of measure in other mennes labours. Yea, and we hope it shall continue to passe that when your faith is increased among you, we shall be magnified accordyng to oure measure more largelye, and that I shall preache the Gospel in those regions whiche are beyonde you: and not to boaste of those thynges, whiche by another mannes measure are prepared alreadye. But lette hym that receyveth, receyve in the Lorde. For he that prayseth hymselfe, is not allowed, but he whiche the Lorde praiseth.

For came wee fynde in oure hertes to account our selues in the nombre of them, or to compare oure authoritie with suche, as with deceptefull meanes, and crakyng woordes auance themselves, and not with deedes: whiche in the meane season forgeate, howe they measure not themselves by theyr owne dooynge, but sette forth themselves in comparison of menne without cottage, as they themselves be, not by anye other waye prou: theyr owne synghularnesse, but by deprauiynge other mennes actes, and praysynge theyr owne. God forbiddeth, that we shoulde wythoute ende gloze, as these doo. For and yf euerye manne hadde the desyre to be taken for so greate, as he with arrogancie woulde make hymselfe, certaynelie there woulde be of boastyng neyther measure neynde. For yet take wee vpon vs other mennes gloze, but accordyng vnto the measure and condicion of suche actes, as we haue by Goddes helpe doon: estream our selues, as wee be. So that as muche as he gaue vs, so muche take we vpon vs, and beyonde this, gloze not we. And surelye wee haue not skendelye enlarged the dominion of oure capytayne, as whiche came such as farre as to you, not of myne owne head onely, but sente by God. A sufficient matter to gloze of haue wee, in that we came not vnto you after the comen sorte, but after suche a sorte, that by vs the gospel of Christ was preached vnto you, so that wee neede not woldh hygge woordes to praysse oure selues, as though we in dede reached not vnto you, whiche els wyse were not verye easie to be donne. For came wee vnto you beeyng alreadye brought into belicfe, as false apostles vse to do, but first of al other perswaded you in it.

## The paraphrase of Erasmus vpon the .ii. Epistle

For boaste wee oure selves aboue measure of other mennes labours, takyng  
 vpon vs the prayse of other mennes actes, as cowardly capitaines dooe which  
 challenge the prayses of winnyng a holde whiche another manne got. But ra-  
 ther wee truste, that as your fayth daylye increaseth and groweth moze and  
 moze, wee shall also through you geate moze praise, accordyng vnto the marke  
 appoynted vnto vs by God, and preache also the gospell of Christe in coun-  
 treys beyonde you, and so auance hys banners further then wee haue hy-  
 therto doone, not dooyng these actes throughe anothers guidyng, as an bu-  
 der souldier, no: enteryng vpon that, which is already gotten, and so malapert-  
 ly taking vpon vs y praise of other mennes labours, but at this point are  
 we rather, not onely not to boaste our selves of other mennes actes,  
 but also not to take vpon me the glozve of myne owne, knowyng  
 that whosoever doth reioyce, muste reioyce in Christes name,  
 whose busynesse he doeth. For is he commended of god,  
 whiche bloweth abroad hys own prayses, but he  
 that is chosen of God as a meete persone,  
 and faythefullye doothe the office co-  
 mitted vnto hym, is the onely  
 one, whome the Lorde  
 approueth and  
 prayseth.

### The .xi. Chapter.

*The xxiij.* **W**oulde to God, ye could haue suffered me a litle in my foolishness: yea ye dooe also for-  
 beare me. For I am gelous ouer you, with godly gelousye. For I haue coupled you to one  
 manne, to make you a chaste virgin to Christe.



**N**o: can I yet refrayne, but that I muste somewhat gloz-  
 oulye sette forth my selfe, notwithstanding I knowe, that  
 it is taken for a pointe of foolishnes, yf a manne prayse hym  
 selfe, but woulde to god ye woulde a litle while suffre me to  
 playe the foole, yea I doubt not, but ye will beare with me,  
 for to this foolishnesse am I dzyuen, neither of an arrogant  
 mynde, no: yet for anye desyre of auantage, but of a behe-  
 mence and a fetuente loue I beare towarde you, and as I mighte call it,  
 a ialousye. For certaiuely I am ialous ouer you, for euerye thyng afrayed  
 for you, as whome I tenderlye loue: For loue I you after a worldlye sorte,  
 but godlye: no: am for my selfe ialous, but in Christes beehalfe. For to  
 hym, as youre onely spouse haue I spirituallie married you as a chaste and  
 vndefiled virgin, from whome ye may neuer bene deuided. I take nothyng of  
 yours as myne, Christe is your spouse, I was but the mariage maker



¶ But I feare, lest it cumme to passe that as the Serpente beguyled Eue through  
 his subtiltie, euen so youre wyes shoulde bee corrupte from the singlenesse that ye  
 hadde towardes Christe. For if he that cunningly preache an other Iesus, then hym whome we  
 preached: or if ye receyue an other spirite, then that whiche ye haue receyued, eyther an other  
 Gospell, then that ye haue receyued, ye myghte ryghte well haue bene contente. For I  
 suppose, that I was not behynde the chiefe Apostles. But though I bee rude in speakynge,  
 yet I am not so in knowlege. Doubteit enoughe you wee haue bene knowne to the vrmoste  
 what we are in all thynges. Wydde I therein synne, because I submytted my selfe, that ye  
 myghte bee exalted: and because I preached to you the Gospell of God free? I robbed other  
 congregacions, and tooke wages of them to dooe you seruite. And when I was present with  
 you and had nede, I was chargeable to no manne: for that whiche was lackyng vnto me, the  
 brethren which came from Macedonia supplied, and in all thynges, I kepte my selfe so, that  
 I shoulde not bee chargeable to any manne, and so will I kepe my selfe.

I delyuered you vnto hym a pure and a chaste virgin: but as the  
 craftie serpent once beguyled the simple mynde of Eue, corrupting the  
 purenes wherein she was made, so feare I lest throughe the subtiltie of  
 false Apostles, youre simple wittes bee corrupted, and chaunge you from  
 that purenesse, whiche ye haue hitherto vsed towardes Iesus Christe youre  
 husbände, whome in all poyntes pure, ye purely receiued of vs. If it so  
 were, that this newe Apostle, whiche hath entered vpon my labours,  
 taughte you an other Iesus, than the same whiche we preached vnto you:  
 or if by hym ye receyued an other spirite, whiche ye receyued not by vs:  
 or if he taughte you a ghospell, whiche we taughte you not: then mighte  
 ye lawefullye suffer hym braggyng and auauncyng hymselfe aboue vs,  
 as one whiche hadde geuen you, that coulde not be geuen by vs. Howe if  
 ye of them receyue nothyng, but that whiche we plentifullye gaue you,  
 what shoulde the matter meane, that ye in manier dysdayne vs, and beate  
 with theyr arrogante hautenes? See it that they bee hyghe Apostles, yet  
 touchyng the encrease of the ghospell, surelye I thynke my selfe in no poynte  
 behynde anye of the chiefe apostles. See it, that they bee moze eloquente  
 than I am, yet in knowlege will I geue them no place.

There is no nede of a paynted tale, when the thyng selfe is presente.  
 Lette them neuer so muche with theyr blasyng woordes boaste themselues,  
 we haue with betaye dedes shewed towardes you our myndes, and power  
 apostolique, so that ye coulde in vs fynde no lacke, excepte peraduenture  
 this displease you, for the whiche ye shoulde moske commende our  
 good myndes, because we haue not with dysdaynefulness beene painefull  
 vnto you, as they bee, but among you humbled and submitted my selfe,  
 not to deceiue you thereby, but throughe myne humblenes to exaulte you in  
 the faith: or this, because I was not costlye vnto you, but freelye and at  
 mine owne fyndyng preached vnto you the ghospell of God, so farre for the  
 sparing

## The paraphrase of Erasmus vpon the .ii. Epistle

sparing you, that not withstanding I was in great pouertye, yet rather had I robbe other congregaciens, because I would without any charge of yours dooe you seruice, not so muche as at that time chargeable to any manne, when I was among you though I than were in great neede. For than was I in my pouertie relieued by such as came from Macedonia. So that not only in this thing, but also in all other, I haue and will likewise hereafter so warily kepe my selfe, that I to no man bee chargeable.

268. cccc.

¶ If the truth of Christe bee in me, this reioysing shal not bee taken from me in the regions of Achaia. Wherefore? because I loue you not? God knoweth. Neuertheless what I dooe, that will I dooe, to cut away occasyon from them, whiche despye occasyon that they myghte bee founde lyke vnto vs in that wherin they reioyce. For suche false Apostles are discareful woozhers, and fashion themselves lyke vnto the Apostles of Christ. And no marueil: for Satan hymselfe is chaunged into the falsyon of an aungell of lychte. Therefore it is no great thing though hys ministers fashion themselves as though they were the ministers of righteousnesse, whose ende shalbe according to theyr dedes.

For speake I this arrogantly, but so alway fauour and aide me the trueth of Christe, as not onely at Cozinth, but also in the whole countrey of Achaia this glozve of myne in preaching of the gospell freely, shal not be taken from me. And why doe I this? Despyse I your liberalitie for any hatred borne toward you? God knoweth, that this is not the cause, but that whiche I dooe, and mynde to dooe hereafter, is to cut away all occasyon from such, as in vs seeke to fynde faulte: that where as these menne are ryche, pretending openly that they refuse rewarde, and yet receiue them secretly, that not so muche as in this poynte, wherein they seeke for a false prayse, they be founde better than wee, whiche not so muche as in our pouertie receiue oughte of anye man, not suffering that they shoulde passe vs, no not in this bayne and counterfayre kynde of godlinesse. For these in dede preache the gospell, not of good will, but for theyr owne lucre and auancement, and wher eas they are neither sente by Christ nor dooe Christes seruice, yet take they falsly vpon them the honoz of an Apostles name, and make as though they were hyed into the vineyarde of the lorde, and that they are hys woorkmen, when they hynder hys businesse, and vnder the ppretence of the Gospell seeke theyr belly fare, enterlasynge theyr owne doctrine, muche like them, whiche intending to deceiue, mingle with the pureste wine that can be had, deadly poyson, takynge vpon them in the meane season an apostles persone, that vnder the colour of that autoritie, and shadow of that hygh name, they may the rather deceiue simple people, moze lyke to enterlude players, than to Apostles. And surely it is the moste deuelyshe kinde of deceite, vnder the colour of religion to so we the benemous poyson of vngodlines. They say that Christe is theyr maister, when in dede they dooe the deuill seruice. For maruaile is it any, if the scholers resemble theyr maisters. For euen the darke deuill Satan hymselfe with no other craftie meane moze hurteth me, than whan he by dyssemblyng what he is, by enchaument turneth hymselfe into the lykennesse of a bryghte aungell. But suche as are the vnfayned dysciples of Christe vse no deceite, thereyn resembling theyr maister.

And it is no new thyng, that the minystrers of the deuyl take vpon them a contrary persone, that whereas they serue butyghteousnesse, they may yet seme the minystrers of ryghteousnesse, whiche beeyng moſte false traytours, p̄tendyng frendshyp are extreme enemies. I vse not yet myne autoritie vpon them, but for a quyetnesse leaue them to theyr malyce. But they shall not escape p̄nyshement, for all euill woorkes shall haue an euill ende.

**T**he text.  
 I say agayne, leste any manne thynke that I am foolyshe: or els euen nowe take ye me as a foole, that I also maye boast my selfe a litle: That I speake, I speake it not after the floode, but as it were folysheye, in this matter of holpyng. Seing that many reioyce after the fleshe, I wyll reioyce also. For ye suffre fooles gladlye, seing ye your selues are wyse. For ye suffre if a manne bynge you into bondage: if a manne detraite: if a manne take: if a manne exalte hym selfe: if a manne smite you on the face. I speake as concerning rebuke, as though we had bene weake in this behalfe.

And nowe muste I agayne desyre you to beare with me, that I may sumwhat truly boaste of my actes, leste some thynke it foolysheenes for me to praise my selfe. If I can not obtain this much of you, yet beare this muche with my foolysheenesse, if ye cau, that synce these marchauntes among you so much crake of themselves, that I may also somewhat glozve of my selfe. For that, whiche I am nowe about to say, shall not sauer of that pure spirite of Christe, but rather worldly foolysheenes: for glozve will I of suche thynges, whiche nothing the more bynge vs into Goddes fauoure, but are suche wherof the foolyshe comen soite is woonte to bragge and crake, whereas in them, true glozve resteth not. I knowe that it is lyke foolysheenesse, that I dooe, but these false p̄achers crakes copel me to it, whom yet ye fondly suffer to glozve. Since therfore there be among you so manye, whiche woulde be coumpted for apostles, and yet boaste of no suche thynges, as make to an apostles dignitie, I wil also sumwhat of my selfe glozve, in this folowing theyr foolysheenes, whiche our foolysheenes ye shall in the meane season take in good woorte: for wyse menne, as ye are, gladly beare with other mennes foolysheenesse. And good reason is it that amonge so manye as continually glozve, ye for a whyle suffer me, synce my reioysyng shall not vnto you be paynefull as theyrs is. In them ye suffer willyngly to bee broughte into bondage, whereas Christe woulde haue you free: or if anye of them with costes deuoure and weare you oute whereas we frely taught you: in them ye suffer, if any by receiuing presentes and giftes diminishe your substaunce, if any throughe pryde vse tyrannye vpon you, yea and that whiche is a poynte of extreame vilannye, smyte you in the face with hys hande, or if they this dooe not, yet they so handle you some other way, that the vilannie is no lesse. These for theyr this dooyng, ye thynke hygh apostles, hauyng them in pryce for suche thynges, for whiche it is comunly coumpted foolysheenes for any manne to auauente hymselfe. As though we coulde not abuse the same tytles with power and autoritie to kepe you vnder, had we not rather hadde a greater respecte to youre wealthe than to our dominion.

## The paraphrase of Erasmus vpon the.ii. Epistle

The text.

Denkeit u hem soeuer any man dare be bolde (I speake foolishly) I dare be bolde all o. They are Hebrewes, euen so am I: They are Israelites, euen so am I. They are the seed of Abraham, euen so am I. They are the ministers of Christ (I speake as a foole) I am more. In labors more aboundant: In stripes about measure: In perils more plentifully: In death oft. Of þe Jewes five times receyued I euery time fortye stripes saue one. Thise was I beaten with rodde. I was once stoned. I suffered thise shipwacke. Night and day haue I bene in the depe sea. In iourning often: in perils of waters: in perils of robbers: In iopardies of mine owne nation: in iopardies among the Heathen: in perils in the cite: in perils in wildernes: in perils in the sea: in perils among false brethren: in labors and trauail: in watching often: in hunger: in thirst: in fastinges often: in cold and in nakednes: besyde the thynges which outwardly happen vnto me. I am cun. byed dayly and doe care for al congregacions. Who is weake, & I am not weake? Who is offended, and I burne not? If I must nedes boaste, I will boaste of the thynges that concerne myne infirmities.

And (for a while to speake lyke a foole) what crake they of, or what is it that maketh them so much to stand in their own conceites, wherin I can not match the? They would haue it seme a great matter to bee an Hebrew, as though god much regarded of what stocke a man cumeth, and yet if it bee any thing wurth to bee an Hebrew boine, I am an Hebrew also. They are Israelites, so am I: they are of the seede of Abraham, euen so am I. For with such vain tytles brag they themselues, in which yet if we lusted to glozy, we are as good as they, & in such poyntes, whiche verely make toward the glozye of an apostle, we passe them. They are the ministers of Christ, let it be so, but (to speake thys foolishly but yet truely) more am I. That I so am, I declared neither with high looke, nor with takyng of presentes, nor by braggyng of my kyndred, but by suche meanes, as euidently proued mine apostolique spirite. I haue take more paines than any of them, more stripes haue I suffered, more oft times emprisoned, in iopardie of death more often. And if ye lust to heare a particular rehearfall, of the Jewes fyue tymes receyued I euery time fortye stripes saue one: thise was I beaten with sargeauntes rodde, once was I stoned, thise suffered I shipwacke, night and day haue I bene in the deape sea, not without extreme desperacyon of my lyfe. What nede I of these to make a syngulare rehearfall: synce I for the gospels sake haue oft tymes bene in iopardie, not onely by sea, but also by land: oft tymes in iopardies of waters, in peryll of robbers, in perill by reason of persecution of the Jewes, in iopardies among the violent Heathen, in perill in the cities, in perill in wildernes, in perill in the sea, when we were lyke to haue bene slayne of the mariners: in iopardie of suche, which vnder the false name of christian men resisted our gospel. Now wil I let passe my continual labours and trauayls taken for the Gospels sake, and not rehearse my continual and often watchinges, my hūger and thirst suffered often times, my often fastynges, nor the payne of coldenesse and nakednes. But the paines, which I haue hitherto reherled, appertain onely to bodely affliction, which in the meane season was lyke wyse in no lesse trouble and carefulnesse of mynde, which I take for suche a multitude of congregacions, which I so hartely tender, that whatsoever chaunceth vnto them, I thinke it to chaūce vnto my self. For whose miseries am I not as sozy as for myne owne? Who is weake and diseased, with whose weakenes, I am not also grieved my selfe? Who is offended, with whose displeasures I am not in mind offended? If I must nedes boast, rather wil I boast of such thynges, which shew mine infirmitie, than of such, as shew my greatnes. Let other boast, how for þe gospels sake they are much made of, that they grow riche, that vnder Christes tytle they beate great rule, more cūly thinke I it to boast, þe I for Christes sake haue suffered bilany & affliction.

The text. The God and father of oure Lorde Iesus Christe, whiche is blessed for euermore, knoweth that I lye not. In the cite of Damasco, the gouernour of the people vnder

kyng



kyng Bretas, layde watche in the cite of the Damascens, and woulde haue caughte me, and at a wyndowe was I let downe in a basket thozowe the wall, and so scaped I his handes.

God and the father of our Lozde Iesus Chyiste knoweth, that I lye no thyng. When I was at Damasco, he, whome kyng Bretas father in lawe to Herode hadde made ruler ouer that countrepe, had layed watche in the cite of Damasco, labouryng by all the meanes he coulde to take me, to do the Jewes a pleasure, and woulde haue kyled me, as the auctour of sedition: what shoulde I do? Learned had I of the Lozde, sometye in cruell persecucion to lye. My mynde gaue me, that the tyme was not yet comen to suffer martyrdome, but rather that the tyme required to p:eache the gospell abroad: but the tyranne had rounde about besette me, so that refuge was there none, but that in a basket throughe a wyndowe from the wall, I was with a rope lette downe, and thus escaped I the rulers handes,

The. xii. Chapter.

Doublelesse, it is not expedient for me to boast: I wyl come to visions and reuelacions of the Lozde. I knowe a man in Chyist, aboue fourtene yeares agoe (whether he were in the bodye I cannot tell, or whether he were out of the bodye I cannot tell, God knoweth) howe that he was taken vp into the thyrde heauen. And I know the same man (whether in the bodye, or out of the bodye, I cannot tell, God knoweth) howe that he was taken vp into paradysse, and heard secreete woordes whiche no man can vtter. Of this man wyl I boast, but of my selfe wyl I not boast, excepte it be of myne infirmities. For though I would boast, I wil not be a sole, for I would saye the trowth. Neuerthelesse, I spare you: lest any man shoulde thynke of me, aboue that whiche he seeth me to be, or that he heareth of me. And lest I shoulde be exalted out of measure thozowe the excellencie of the reuelacions: there was geuen vnto me vniquietnesse thozowe the fleshe, euen the messenger of Sathan to buffet me: because I shoulde not be exalted out of measure. For this thyng besought I the Lozde thyrse, that it might departe from me. And he sayed vnto me: my grace is sufficient for the. For my strength is made perfect thozowe weakenesse. Very gladly therfore wyl I reioyce of my weakenes, that the strength of Chyist maye dwell in me.



This farre forth haue we rehearsed suche thynges, as declare oure troubles and miseries, and suche matiers, as in mennes iudgementes byng vs rather in contempte, than in any renoume. But nowe whether I shoulde also rehearse other thynges or not, I haue not fully determined, of whiche yet some falsly boaste theselues. Shoulde I glozie or not? Pea sometye expediente is it to glozie, namely since the dyste of myne epistle hath brought me to the visions and reuelacions of the Lozde Iesus, of whiche soyte synce false apostles sayne manye, and wantonly boaste them, euen agaynste my wyl, as one compelled, (lest in this I seeme behynde the) I wyl rehearse but onelye one, and that not to my glozie neither, but to the glozie of god, I knowe a certayne manne, whiche aboue. xiiii. yeares agoe was taken vp, whether it were in the bodye, or without the bodye I cannot tell, god knoweth, whiche yet was taken vp into the thyrde heauen, and thence agayne taken vp into paradise, and in bothe places hearde secreete woordes, whiche no manne can vtter.

## The paraphrase of Erasmus vpon the.ii. Epistle

For this mannes sake, to whome through gods fre goodnes such blisfulnes befell, gloyp will I, but of my selfe boast wil I not, sauing in the rehearsing of such thinges as declare my weakenes and infirmitie. And yet if I in this matier also minded sumwhat to speake of my selfe, since I should netther lie nor of my selfe sprake vaingloriously, though I haue acknowledged foolishnes, yet could I not iustly be condemned thereof: but yet for your sakes, and not for myne owne abstayne I from rehearsing of them; lest some thinke moze in me, thā there is, and suppose that I am some greater one, thā eithet myne actes, or my preaching pretende. And peraduenture it is not without seopardie neither, to gloype of suche thinges as make vs great, and thereby nigh vnto the seopardie of arrogancie. For this cause lest I myghte bee to proud by reason of high reuelacions, or els among men be taken for greater than it is expedient I shoulde: I haue by the sufferauce of the moste merciful god, gyuen vnto me vnquietnes and affliction of bodye, bothe to put me in remembraunce of my condicion, and also to teache all men, that I am a mortall manne, vnder lyke miseries, as other been. There is geuen (I saye) to truble me, whiche do Chyistes seruice, the messanger and minister of Satan, to resiste my gospell, and with mooste cruell persecucions to bere me, as one that on the heade gyueth me buffettes, keapyng vnder and suppressyng me, lest I mighte to muche bee exalted. And because this punishemete excedynglye disquieted me, thysse besoughte I the Loyde, that he woulde from this affliction delyuer me, but he seepng, what was better for me, than I coulde my selfe, he aunswered me after this soyte: Paule bee contente with my goodnes towardees thee, and desyre nomoze. As for thyne afflictions appertayne bothe to the magnifyng of my gloype, as who throughe my ayde canste not bee ouercommen, bee the stoymes neuer so greate, and also to thy saluacion, whiche by bodilye afflictions, arte in spirituall treasures of the soule dayelye moze and moze enriched.

There was  
geuen vnto  
me vnquiet-  
nesse thro-  
tome the  
Aclye.

For my  
strengthe is  
made per-  
fect throze  
weakenesse

And so dooeth mannes weakenes make perfite the power of God, and infirmitie accomplishe strengthe. For when by preaching of vile and weake personnes the gospell not onelye holdeth on, but also flourisheth agaynste the deupll and the worlde, vlyng agaynste it all kyndes of cruellenesse, it maketh a playne pofe that this geate is not, by anye worldelye power broughte aboute, but by the power of God. Howe then the moze afflictions we suffer, the moze is Goddes gloype sette foorth, whiche by vs woorketh and sheweth his power. Synce than I was thus aunswered of God, hencefoorth the wyll I of nothyng moze gladlye reioyce, than of my afflictions, wherby I seeme rather feble, than greate, in whiche also if there appeare anye greatnesse or heygthe, all is to the gloype of god: that where for Chyistes sake I seeme feble, by hym I maye seeme strong and mightie.

The terte.

Therfore, haue I delectacion in infirmities, in rebukes, in neede, in persecucions, & in anguythes for Chyistes sake. For when I am weake, then am I strong. I am becōs a folc

In boasting my selfe, ye haue compelled me: for I ought to haue been commended of you. for in nothing was I inferiour vnto the chiefe Apostles: though I be nothing, yet the tokens of an Apostle were wrought among you with all patience, & signes and wonders, and myghtie dedes. for what is it, wherin ye were inferiours vnto other congregacions? Excepte it be here, that I was not chargeable vnto you. Forgyue me this wrong. Beholde, nowe the thyrde tyme I am ready to come vnto you: and yet will I not be chargeable vnto you. for I seke not yours, but you. for the chyldren ought not to lay by for the fathers and mothers, but the fathers and mothers for the chyldren.

And therfore I specially reioyce and triumphe in myne afflictions, in my reproches, in my pouertie and persecution, and in my distresses suffered for Christes sake. for when I am in suffering them most for sake, and despayre in myne owne strength, than am I through Christes healep berely stronge and myghty. But whither am I driuen through the behermencie of this mine oration? He thinketh I am nowe with boasting fallen to playne foolishnes, but ye are the occasion, who compelled me thereto. for synce all that ever I was able to do, was geuen me for your weale, it becomed you to haue spoken that thing to my commendacion, whiche I nowe busely am compelled to repute of my selfe. I seke not for the prayse of that thing, whiche I neuer dyd, but if I haue done as muche as any other, why are other moze made of then I? I am but a pooze man, of a lowe degree, troubled and beaten vnder fote, not eloquent: I neither refuse nor improue anye of these, these thynges are myne, yf there be any incommoditye in them. Yet as vile as I am, touching you, ye founde me in no poynt behynde other Apostles, I will not saye, of the meane sorte onely, but not so much as behynde the hyghest. I boaste not of that in my selfe, whiche ye haue not founde in me, for I haue playnly proued, that I am a very Apostle, and therof make I your selves iudges. The fyrst and chiefe argument and profe of an Apostle is, for the gospelles sake gladly to suffer all troubles, in which poynte I haue certaynly shewed my selfe to be an Apostle. Neyther lacked we such gyftes, wherwith God for the vnbeleuers sake bringeth my preaching in credence, as signes, miracles, and myghtye dedes. yf I saye not truth, tell me wherin ye are behynde other congregacions, or what gaue any of these greate Apostles to any congregacion, whiche we gaue you not? Excepte thys onely be a lacke, that I was not costly vnto you, as other Apostles were, ye can in me finde no lacke: in which point yf I haue offended you, forgyue me this displeasure, euen because I haue not offended you, though in dede I repent me not of my so doying. Nowe haue I twyes already been among you, and was chargeable to no man, & loe, nowe purpose I the thyrde tyme to see you, nor yet mynde I moze to be chargeable vnto you nowe, than I haue ben before. And though I shewe yet none earnest cause for it, yet is it not without a cause, but for what cause soeuer I doe it, al is for your weale, and in this matier I vse my selfe as a true father. for the children ought not to laye by for theyr fathers and mothers, but contrary the fathers & mothers, for theyr chyldren. fathers loue is such a thing, that they are not content to bestow only the goodes, whiche they with great labours haue gotten, for the weale of theyr chyldren, but also theyr lyues.

for in nothing was I inferiour vnto the chiefe Apostles.

for I seke not yours, but you.

## The paraphrase of Erasmus vpon the.ii. Epistle

**The text.** I will very gladly bestowe, and wilbe bestowed for your soules: though the more I loue you, the lesse I am loued agayn. But be it that I was not chargeable vnto you: neuertheless whan I was craftie, I tooke you with guile. Did I pray you by any of them, whome I sent vnto you? I despyed Titus, and with him I sent a brother. Wyl Titus detraude you of any thing? Walked we not in one spytt? Walked we not in like steppes? Agayne, thinke ye, that we extol our selues vnto you? We speake in Christe in the sight of God. But we doe all thynges (dearly beloved) for your edifying. For I feare, lest it come to passe, that when I come, I shall not fynde you suche as I woulde, and that I shall be founde vnto you suche as ye would not. I feare, lest there be founde among you debate, enuyng, wraethe, stryfe, backbitynges, whysperynges, swellnynges and discorde. I feare, lest when I come agayne, God byng me towe among you, and I be constrained to bewaile many of them whiche haue sinned all readie: and haue not repented of the vnicleanesse, fornicacion, and wantonnesse, whiche they haue commyted.

And therfore so farre am I from exacting any thyng of you, that I not only am ready with all my harte to bestowe, that I haue vpon you, but also my selfe, if it be expedient for your soule helth. Sufficient is it for me, that I as a father this doe for my chyldren, albeit I am not ignozant, that it is with me to wardes you, as it is with many fathers with theyr chyldren: that wheras I tenderly loue you, I am not lykewyse loued agayne, but lesse regarded than they, whiche would you not so well as I. But the case, that I was not my selfe chargeable vnto you feating enuy, but yet that through craftie conueyaunce, I beguyled you, workyng that by some hiered therunto, which I was ashamed to doe my selfe. For paraduerture some wil make this cauiliacion, thinking me to be such as ozer bee. Tell me I pray you, exacted I any thing of you by any of the, whiche came vnto you in my name? I despyed Titus to goe vnto you, to hym adioyned I as a companion, the brother, whiche is well tryed and knowne of all the congregacions. Exacted Titus any thyng of you? Had we not both one mynde? Walked not we both lyke steppes? For I refuse not to haue that layed to my charge, whiche was done by suche as I sent vnto you. But now we thinke ye agayne, that whyles we this speake, we pleade our owne matter: no not so, but whatsoeuer we speake, whether it be in humbling of our selfe, or exalting, laying your unkyndnes to your charge, al is done for your weale, dearly beloved brethren, as God is my witnesse whiche knoweth my conscience, and as Christ also is my witnesse whose cause I haue in hande. I assay all wayes, I leaue no meane vnsearched, I shape my selfe into al fashions, & all to byng you to better frame. I nothyng feare these counterfayte Apostles for my owne sake, but this feare I, lest whē I come, vnto you, I fynde you not such, as I would ye were, & ye agayne fynde me such, as ye would not. My desyre is to see you in al poyntes faulteles, that ye may agayne see me mylde and wel pleased. But if ye continew to geue eare to some, I feare, lest I shall fynde among you debate, enuyng, wraethe, stryfe, backbitynges, whysperynges, swellnynges, & discorde, so that yf I come agayne, I feare lest it chaunce, that whom it semed to be seen of you mery and pleasaunt, as our sufficienly troubled with your outragiousnes already, the Lorde among you byng me towe agayne, so that in steade of a tryumphe I be compelled to moorne in all theyr behalves, whiche haue already sinned, and not repented as yet their vncleanes, fornicacion and wantonnes, which they haue committed.

Wyl I pray  
you by any  
of them  
whō I sent  
vnto you?



## ¶ The xiii. Chapter.

Nowe come I the thyrde tyme vnto you: in the mouth of two or thre witnesses shall euery woorde be stablyshed. I tolde you before, and tell you before: and as I sayed when I was present with you the seconde tyme, so wyte I nowe being absent, to them which in tyme past haue synned, and to all other: that yf I come agayne, I wyll not spare, seing that ye seeke experience of Christ whiche speaketh in me, which amonge you is not weake, but is myghtie in you. For though he was crucified in weaknes, yet lyueth he throughe the power of God. And we no dout are weake in him: but we shal liue with him: by the myght of God amonge you.



This shalbe my thyrde cummyng vnto you, againste which let euery of you be in a readines. For I wil no longer wynte at matters, but minde in them to procede straitly, and as the extreme rigoure of the lawe will. Whosoever shall be accused, shall by the wytnes of two or thre either be quited or condemned. Once haue I already warned you, and agayne nowe warne you, and as I sayed, when I was present with you the seconde tyme, so wyte I vnto you nowe being absent,

not only to them, whiche euen at that tyme hadde offended, but also to all such, as are offenders, yf I fynde them vnreuerent, forasmuch as I haue nowe twyse geuen you warnyng, I will no moze spare you, as I haue hertofore done. For what meane you? Seke ye to your owne displeasure to haue experience, whether suche thynges as I speake, I speake of my selfe, or by the spirite of Christe, which by me speaketh vnto you? What, despise ye hym also, as weake? He towarde you was not weake, though he once were suche vnto the Jewes and Pilate, but rather amonge you he declared himselfe myghty, by whose name ye sawe the dead to liue agayne, devils to flee, and the sycke to be made whole. For albeit he once touchyng the weakenes of nature, whiche he had taken vpon hym, would be fastened vpon a crosse, yet must he not therfore be counted as weake. He dyed by reaso of the infirmite of his body, but he lyueth throughe the power of God the father. Lykewise we Apostles, though folowyng the steppes of Christ our maister, to vnbeleuers seme feble, whyles we are of them beaten, emprisoned, and reuiled, yet throughe the power of God, myghtie shal we be by hym againste you, yf you with stoubernes prouoke my pacience.

Knowe your selves: whether ye are in the fayth or not. Examen your owne selues: knowe ye not your owne selues howe that Iesus Christe is in you, excepte ye be cast awayes? I trust ye shall knowe, that we are not cast awayes. I desyre before God that ye doe none euill, nor that we should seme commendable, but that ye should doe that whiche is honest: and let vs be counted as cast awayes: We can doe nothyng agaynst the tructh, but for the tructh. We are glad when we are weake and ye strong. This also we wishe for, euen your perfectnesse. Therfore wyte I these thynges being absent, lesse when I am presente, I should vse sharpnes, accordyng to the power, whiche the Lord hath geuen me, to edifie, and not to destroy. Finally brethren, fare ye well: be perfecte, be of good comfote, be of one mynde, lyue in peace, and the God of loue and peace, shalbe with you. Greete one another in an holy kyffe. All the sayntes salute you. The grace of our Lord Iesus Christe, and the loue of God, and the felowshipp of the holy ghooste be with you all. Amen.

## The paraphrase of Erasmus vpon the.ii. Epistle

Seke not to haue a pꝛofe of vs, but rather pꝛoue your selves, whether  
 ye continew in the gyfte of fayth, oz els be fallen from it. Searche and ex-  
 amine one an other of you. Ye had playne experience by your workyng of  
 miracles, and by sondꝛe other gyftes howe that not somuche as in you  
 was Christ weake. Yf that power be gone from you, it is a plaine pꝛofe,  
 that epyther your fayth is wahren fayute, oz that Christe beyng displeas-  
 ed with your euyl lyfe hath altered his good mynde towarde you. Ye  
 knowe not your selves, and wyll ye haue experience of me, when  
 youre selves knowe not, whether Christe bee in you, oz not. For he is  
 in you, yf the strength of faythe bee in you, onlesse peraduenture your  
 faythe beeyng after a sozte safe, ye haue through vncleane lyuyng  
 deserued to bee reiected of Christe. But howesoer the matter goe  
 with you, I truste ye shall in vs euidently perceyue, that we are not  
 forsaken. My faythe is whole, and thereby shall Christe in me bee able  
 to punyche al suche, as wyll not with a good will come to amendmente.  
 But what sayd I, (I truste) yea rather contrarie muche moze wyshe we  
 and desyer God that through your faulres I be not compelled to shewe  
 my power, not because we feare, lest we be founde weake, if we goe a-  
 bout to shewe thesame, as some haynly talke of me: this rather is my de-  
 syer, that we be coumpted as castawayes, so that ye be bysight and ho-  
 neste. For yf ye contynewe in fayth and godly lyfe, cause haue I none,  
 whye to vse my power agaynste you. Nor refuse I after thys sozte to  
 seme weake, and for thys to bee reakened to haue no power, because ye  
 gaue me none occasion to exercise it. For agaynste the truth we can do no-  
 thyng, but whatsoer we can doe, all is for the truth: in somuche that  
 we agaynste innocentes haue no power, but agynste offenders are we of  
 power. Yf there be in you nothing founde woꝛthy of coꝛreccion, ye shall  
 as it were vnarme vs, with innocencie declaryng your selves mightie,  
 by reason that ye shal fro me as a weake one take away the power geuen  
 vnto me to punyche with all. The slaunders of my name will saye I can  
 doe nothing, affirmyng that I coulde not for some lacke in me, doe that  
 thing, whiche by reason of your integritie I coulde not doe. But gladde  
 am I, as often as after this sozte ye be stronge, though we be iudged  
 weake, yea we be not only gladde, yf this so be, but also moste heartely  
 wyshe, that I seme to lacke somewhat, so that ye be perfecte. And for  
 this cause thought I it good moze earnestly to warne you by letters,  
 lest when I come, I myght be compelled to vse rigoure. Muche moze  
 wyshe I to haue you amended with threathyng woꝛdes, than to vse  
 my power in punyshyng you, geuen vnto me of the Lord for your weale,  
 and not to hurte you. Against innocentes I caune doe nothyng, but it ma-  
 keth muche matter, that suche as with haynouse vices coꝛrupte your con-  
 gregation, scape not alwaye vnpunished. I haue nowe in aduertising you  
 done my parte, it remayneth, that ye doe yours. Diligently apply your  
 selfe vnfaynedly to reioyce, all occasions of sorowe sette a parte, encrea-  
 singe styll from better to better, but vll that ye become perfecte, amendyng  
 suche thynges, as hurte your innocencie, that when your faulres are suf-  
 ficiently coꝛrected, ye may of your amendmente take comforte. Agre to-  
 gether, and strue not eche one with other of you through sondꝛe opini-  
 ons,

We can do  
 nothyng a-  
 gainste the  
 truth but  
 for the tru-  
 eth.

of S. Paule to the Corinthians. Cap. xiiii. Fol. lxxiiii.

ons, lette there bee among you peace and mutuall loue. If ye so do, then wil the god of loue and auctour of peace, alwayes fauour you and with you bee contented. Greete eche one another of you in a holy kysse, not after the common sorte, but euen with your heartes. All the sayntes, whiche are here, grete you. The fauour of oure Loyd Iesus Chyist, and the loue of god the father, and the felowshyp of the holy ghost bee among you al: that acknowelegyng the benefite of the sonne, the charitie of the father towarde you, whiche in suche sorte loued you, that he gaue you his onely sonne to bee your redemer, and the goodnes of the holyc ghost, by whome he alwaye geueth vs his giftes, ye maye after the example of the vndeuided trinite, lyue in a lyke vnitie, that is to witte in conoord, bothe pure, & perfite.

**C** Thus endeth the Paraphrase vpon the latter Epistle of S. Paul the Apostle to the Corinthians.